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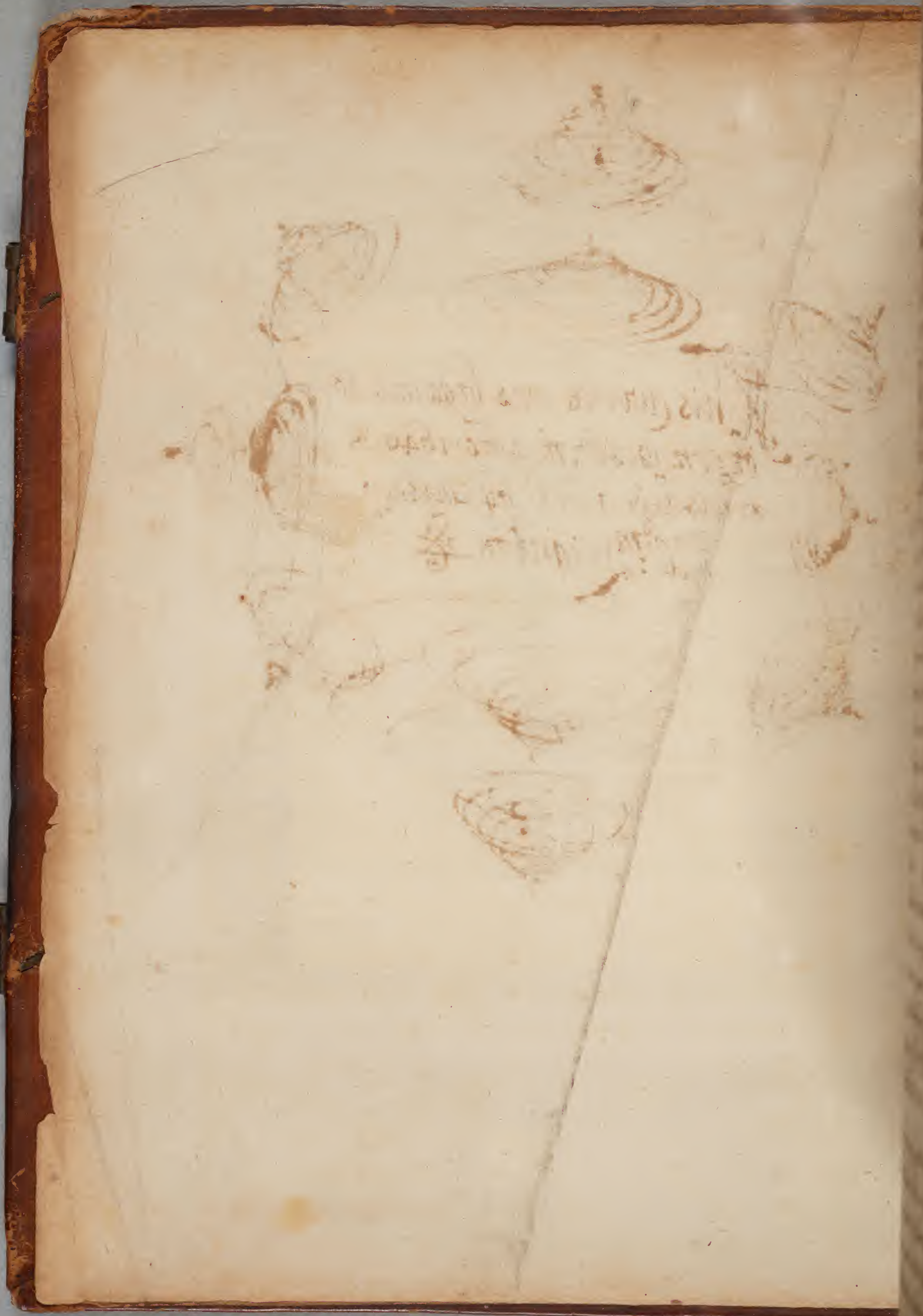


**PRESENTED BY THE
WILLIAM A. WHITAKER
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His worke was begonne to
be composed, in anno: 1640: &
finished. 1643: by mee &
Wm. Leighton &



To the Curteous Reader.

I haveinge most delightfully sollard my serious meditation in the copious, & celestiall garden of Paradise (the Bible): & accordinge to my weake capacity brewed therein the manifold, & various cristalline springs of Heavenly waters which eternally flowe out, & most sweetly bewet the pathes wayes for the feet of the righteous: And, because I would not willingly be ignorant, in the knowledge, & perfit of every plant in that Garden, even from the 2: earthly prime rosette Adam, & Eve, to the tree of Life: I have most earnestly besought the great god Almighty, that he would bee so graciously pleased, powerfully to illuminate my ignorance, & darkened, with the flaminge beames of his enlighteninge spirit: & so to ravish all the faculties of my soule with delightfullnes in this my Labours, that I may bee truly enabled to search, & finde out those inestimable pleasures, & treasures, w^{ch} lye hydd in the sacred Misteries of Scripture, even from the Creation, to y^e. Revelation. And, for my better understandinge, helpe of memory, & more easy ingression into this Heavenly Laboure, I have gathered stippes of the most choysse & delicious flowers, & transplanted them againe (in abundance) in this manuscript, for a dayly sweet refreshinge to my thirstinge soule. Nothinge nowe remaininge of my desires, but that it would please the Almighty, so to blowe upon this my poore endeavours, that in the readinge of some on poore Soule may bee taken wth the ravishinge sent of this delightfull Poesy, bewetted with the Odoriferous rose of Sharon, & the silver Lilly of the valleys Canticles. 2: ch: / ver. 1:

And, that the worke may fasten more fruitfully on the readers, I humbly desire them that they would be pleased in the first place to make zealous use of the prayer that followe; w^{ch} may bee a meane to establish their resolutions to passe more delightfully through-out my meditations.

My petitionall desires, to God Almighty: /

Glorious & great; whose power did divide
The waues, & made them walls on either side;
That didst appeare in Clouen-tongues of Fyre;
Divide my thought: & with thy selfe inspire
My soule; O cleane my tongue, & make it scatter
Various expressions in a various Matter;
That, like the panicfull Bee, I may derive
From sundry flowers, to ^{stone} my slender Hine:
Yet, may my thoughts not so divided bee,
But they may mixe againe, & fixe in thee.

III

3

A Godly Prayer.

O holy, holy, holy, Lord, god Almighty, which was, w^h is, & w^h is to come the Saviour of Mankind; y^e 1000 of Angells; & the furrow of Diuills: / since thou hast raised up my soule from Hellish darkened, & sett me in the paths of righteousness, what manner of man ought I now to become, both in newness of life, and transfiguration; Howe cleare ought these eyes to be, that shall see god: Howe cleare these eares, which shall heare such Heauenly language w^h by man cannot be uttered: How pure that heart, w^h shall be filled with such ioyes, as neuer yet entered into mans apprehension: Our portion is a holy callinge, our society, a holy Communion: Our stile, a holy Priesthood: Our assemblies, holy congregations: Our Country, the lande of promise: Our city, the holy Ierusalem: Our Charters, the holy Scriptures: Our immutible holy promittes: & our statutes (w^h confirme them) o the holy Sacraments; to w^h is expected, no more w^h in obedience, but integrity; or garbe, but simplicity; or glosses, but plainnesse: But, when it shall please god to take vs out of this earthly tabernacle, to shewe (in iust) till his day of Iudgment; then, can hee as easily againe raise vs out of our ashes, as at first hee framed vs out of dust, & as readily send backe our spirit into our bodies, as at first hee breathed it into vs: I doe not feare seede of this earth dye, before it springe up againe: & my soule euerie night dead in sleep, & alive againe in y^e morninge: Howe after, shall I bee made capable of greater admiration then this: I shall see god y^e Father of Heauen in the light, & splendor of his Ma^{ie}; God the Sonne, & my Saviour, triumphing in his glory; & God the holy Comforter in his purity, & sanctity; the Arch-angells, & Angells in their excellency; & the glorious S^{an}cti in their solirity; Wherein, we shall spend our endless dayes in glory, & singe Melodious Hymns to y^e celestia^l Host of Heauenly Spiritte which fill the holy Vault of y^e Trinity with unspeakable Iubilias. / Amen.

4
The true effects of private Devotion.

Private Devotion, is the hearts warmth, or life blood
of Religion: It is a sacred bond knitting the soules
unto god: It is the spirituall muscke mounting on=
ly upwards, in lifting the heart, eyes, & hands, conti=
nually up towards Heaven: And because it con=
sisteth rather in the fervour of affection, then in y^e
light of the thought, or blazon of lustre in words; it
is better felt then understood: & yet, better understood,
then can be possibly expressed. Devotion, it
allwaies shuts her selfe up in her closett, desiring
that no eye may see her, but her father in secrett:
wounded, she is, with the darts of divine love: and
continually bleedeth inwardly with tears of com=
passion; compunction; & excessive ioye: It is
the true pebble fire, that should bee kept burn=
ing in the heart, & being lighted, if it once goe
out; none, but Heavenly fire can kinde it againe:
Wharw fnde y^e godly Dauid: but, at his chamber
in deuotiones. Dan: 6. 10. / Or righteous Dauid, but
one his Counte watering it with tears. / Psal: 6. 6.
Or Cornelius, but in his howle praying. Acts. 10. 30.
or St. John; but in the Ile of Patmos all alone by
himselfe praying. Reu: 1. 10. / or wharw fnde you
X^t in his agony, but in the garden of Gethsemane
praying by himselfe. Math. 26. 36. / Lord, so enlighten
my soule, that I may bee duer found zealous in, & all
my deuotions, & prayer.

A Lamentation, for the heauy distresses
befallne the: 3: Kingdoms of England, &
Scotlande, and Ireland, in present.

O God, the head, & bridegroom of the Church, cast o
downe thine eyes of pittie, & behold the miserable
griefs, the soare groanes, and the lowde cries of the
poore disconsolate spouse trodden downe by the super-
stitious, & idolatrous papists of thone side: & the
schismaticall factions Puritans, & Brownists, on
the other side; These like Cankers) haue eaten into
the: 3: Kingdomes of England, Scotland, & Ireland:
thy holy temples haue they defiled, & made Citties of
desente, & ther Ornamente, heaps of stonns. They
haue begunne againe to sett vp the abominations of
desolation: They haue murdered some, & banished
many of thy Prophette: some, they haue imprisoned
& famished: others, they haue oppressed with insur-
portable yokes of taxation: & by plundring, they
haue stript them all out of thone estate, sending them
into the wyde world naked & destitute, to trye the
charitie, & clemency of Strangers: How longe,
Lord, holy & iust, dost thou stay: to take reuenge ou
this our enemyes: How longe wilt thou suffer this
idolatrous, & factious sorte, thus tyrannically to ex-
alt, & insult ouer thyne elect: O that wee had not
right cause, if not to complaine of our sorrows in pub-
lique, yet to moorne in secret Day, & night: for our
abominations: Whose Idolatries were banished
is not sacriledge intertaine? Whose Heresie is
weeded out, hath not schisme taken daie & night?
Whose the yoke of Antichrist is cast off, is not tur-
nall liberty let loose: Whose our Duell is cast out,
is not: 7: worse, perswaded into the roome; The
Manna of thy word, (by reason of the plentifulnes thereof)
hath made vs Wanton, & every one of vs goeth a whores
ing after his owne inclinations; What religions haue
is not broken asunder, to see those who profession trust,
& from on Mothers brest sucke the sincere milke of gods
word, feeding all at the Lords table as partakers of one
(bread &

how long wilt
suffer this
wicked to
on y^e back of
righteous?

There, not onely to bee broken, & deuided, into many
 factions, but also tumbled, into the smallest parts.
 good god, giue vs grace truly, and speedily, to mend
 our liues, & conuersations, & sett all our Kingdome
 in a religious peace, that we may (contemperate)
 fruite of our soulds in rest, and quietnes. Confound
 the Councells of all Detractors; & present the mis-
 thious Devices of all Heretics: Bridle y^e rage of
 all Zenatharibbs, & stopp the furious marches of
 all our aduersaries: Let all Neroes, & Julians, that
 fight against thine o Lord, & thy Church finde, they
 like against the prick: Lord, let not their wi-
 ked imaginations prosper least they bee to powde,
 neither dost thou forsake vs, but helpe in the midst
 of this our dreadfull tryalls, giue vs patience, and
 strength to endure any calamities in this world, y^e
 when death shall drine vs out of this our pcell
 of claye, our Soules may finde Christ our Captaine
 to conduct them into the highest Heauens. Amen.

III

The God of all powerfull grace, Direct the hearts of all
 the Lords, & Commons assembled in Parliament, to goe
 to y^e King, as Nehemiah did to Artaxerxes, & Hoffer
 to King Ashueroh. Nehem. 2: 1. to 11: 19: 20. That thereby
 they may (in seeking iustly) finde mercy & grace with
 his Majesty, as they found for Jerusalem, & the Tower,
 & that this poynte of scripture following make of which
 stand for Canonically may be forbore to be read in y^e
 Church, being blasphemous, & papisticall. Psal. 12: 9: 15
 this is y^e first lesson for y^e 4th of Octob. for 2^d only present
 our prayer. 1. John. 1: 7. Rom. 8: 13. 4.

7
A prayer: to be devoutly offered up vnto god,
before the receauing of y^e holy Sacraments.

O gracious redeemer, who out of thy perced eyes dost
open vnto all that thirst for thy grace, a double foun-
taine, for synne: The one, of water to purge away
the guilt, the other of blood, to washe away the filth
of synne, & hast sealed thyne most mervellous benefitt
of sanctification, & redemption vnto all true be-
lievers by the 2. Sacraments of Baptisme, & the
last supper: O louing, & bountifull Lord god, &
smile thou hast prepared such a Table for mee, (at
wch both X^p & his Angells are spectators to observe
my penitent & zealous deuotions) cleare the eyes
of myne vnderstanding from all miste of hereticall
fancies, & carnall imaginations, that I may a-
rightly distinguish the signe, from the thinges
signified; Lord sharpen myne appetite, by the
breathings of thy holy spirit, that I may hunger-
ly feed on this heavenly bread, & thirstily drinke
of this spirituall cup of salvation: Lord, recem-
me, that am now ready to receaue thee: that
as in, & by this misterie, I receaue life from thee;
so I may also receaue by them Grace to liue to thee;
& as it wilbe a thing most impossible to separate
this bread, & wine when it is digested in my
bodie: so Lord (being anchored by faith) make it
as much impossible to part it from my soule.
make my desire feruent; my knowledge competent;
my sorrowe purged: my purposes steadfast: my
loue sincere: & my faith lively; to receaue this
consecrated signes, as signes of thy body broken, &
blood shedd forth for remission of my synne: admis-
sion into thy presence: & incorporation, into thy mys-
ticall body for ever more: Amen.

A godly preparation for, & towards the
worthy receiving of the holy Sacraments...

When aged Symeon came into the temple of the
Lord, & then found X^t the Lord of the temple: he
was a man overjoyed. And taking the Babe
in his arms, he embraced it, & then began
this swain-like song: Lord, now lettest thou thy
servant depart in peace, having seen thy sal-
vation: Sweet Jesus embrace my soul wth the
arms of thy mercy; as I embrace thy body, with y^e
arms of my flesh.

The same singular prerogative, the Lord vouchsafeth
the (O devout soul) when he biddeth thee to his holy
table: for, by, & with the sacred elements (though
not in, or vnder them) thou partakest of the flesh &
blood of the sonne of god, spiritually: for his word
is spirit & life: John. 6/50:51:63. He is the true
meate that came downe from Heaven, & his o
flesh & blood is meate, & drinke indeed. Thou art
to feede, on the meate of Angels: the dainties of
Heaven: the flesh of thy Saviour: the eye of thy
soul, & the hand of thy faith shall assure thee (if
thou canst believe) that thou feedest on X^t crucified.
gall. 3/1:2:6.

Beware of 2. sorts of seducing
Hereticks: 1. Sacramentaries: who deny the sign,
& robbinge thee of the Jewell, would leave (in its place)
the shadowe: 2. the papist: who denying the
thing signified, robbes thee of the sign, & would
leave with thee the body, & no shadowe. Neither of
these quith thee the true Sacrament, to whose na-
ture, & essence, both are requisite. But lay thou
thyne hand on both; & hold both fast: for, as thou
seest the veritie & substance of the one, so believe in
the other.

When thou handlest y^e bread,
apprehend it for thy Saviour: & when thou feedest
with thy mouth of the one, then feed on him in faith
by the other, & then, as assuredly, as thou dost nourish

thy body (by this bread) to a temporall life: so shall
 faith strengthen, & preserve thy soule to an eternall:
 In paradize, the tree of life, was guarded by an an-
 gell waving a flaming sword: so is the way
 to this banquet kept by gods Ministere: Who brin-
 dishing the sword of the spirit, forbiddeth (under
 paine of death) any to come and tast of this ban-
 quet, whose teeth are set on edge with the Spiles
 of Sodome, & the Grass of Gomorah. / For, if it
 be worthily received, it is truly the body, and
 blood of X^t in quality, not in substance. / If
 unworthily received, it is but bare bread, &
 wyne, which turneth into deadly poyson, to the
 soule; for, hee that eateth, & drinketh unworthi-
 ly; eateth, & drinketh his owne ~~damnation~~ Damnation-
 not discerninge the bodie of the Lord. / 1: Cor. 11: 29.

III

What true Confession is.

Confession; is a branch of prayer, wth searcheth
 out, discloseth, & spreads abroad all our secretst,
 & lowest actions, before god; as the sick man doth
 his grieffe, to the physician: from whom, hee hopes (by
 his free, voluntarie, & full detestations of synne)
 to bee soundly cured. / And, as the opening of a vein
 rectifies the distempers of the body, so, Confession,
 cures the malice of the soule. / Confession, is a
 sure signe, y^t wee are awakened from the sleep
 of synne, by the grace of God. Humble Confession;
 both sound, & penitencie, will cause the Almighty,
 to say to thy soule, by his spirit, as Nathan said to
 David upon his confessions. / The synns, are for-
 given thee. / 2: Sam. 12. / 12: 13. / or, as the preacher
 saith. Eccel. 9: / 7. / get thy wayes; eat thy meate with
 joye: & drinke thy wyne with a merry hart, for god hee
 hath accepted of thy good works.

psa. 32. / 5.

What God the Father of Heaven is, &
what his attributes are

is a father of
thrice & a
widdow in
habitation.
2: 62/5/6.

I am Alpha & Omega, the first, & the last, which is, wth god y^e father,
was, & w^{ch} is to come the Almighty. Rev: 1: 8. / Isa: 41/4 his essence.

and the high Priest Melchisedec, without father, or
mother, or descent, having neither beginning of daye
nor end of life, but made like unto the Sonne of God. ~
Heb: 7: 1: 2: 3:

Before the Mountains were brought forth, or the earth
& world was framed, I am god, from everlasting to
to everlasting. Psa: 90: 2: / Exo: 3: 14: 15:
John the Evangelist, he shadowed out god, to bee like
unto the Sonne of man clothed with a long garment
downe unto the foot: & girt about the waies with a
golden girdle; his head, & haire white as wool:
his eye, as a flame of fire: his feet, as fine brasse burn-
ing in the furnace: & his voice, as the sound of
many waters. Rev: 1: 13: 14: 15. / Job: 10: 4:

God the father, is a spirit, John: 4: 24: / 2: Cor: 3: 17: 59.
And the father, of all our spirits. Num: 16: 22: Heb: 12
I, the Lord God of Israel, am everlasting strength. Psa: 12: 2:
I am the Almighty god. Gen: 17: 1: / 1: Tim: 6: 15: 16:
I am the father of Mercies, & god of comfort. 2: Cor: 1: 3:
I am wisdom & knowledge, & sound wisdom. Pro: 8: 14:

I am an holy God. Levit: 19: 2: / Joshua: 24: 19:
I, I form the light, & I create darkness. Psa: 45: 7: / 1: John: 1: 5:

I, I create the founte of the lippes, pearle, pearle. Psa: 57: 19:

And before me, there is no god. Psa: 44: 6: / 1: Cor: 8: 6:

Neither is there any god, but only god. Math: 19: 17:

Who is not respector of person. Acts: 10: 34:

But the fountaine of all living water. For: 17: 13:

yet to the wicked, a consuming fire. Heb: 12: 29:

I am that god, that changeth not. Mal: 3: 6: / Exo: 34: 7: / Jam: 1: 17:

I am a buckler to all such as trust in me. Psa: 18: 30: / Pro: 2:

I will save them by my selfe, not by bowe: or sword: or battle.

neither by horse: nor horsemen. Hos: 1: 7: / Exo: 34: 6: 7: 8:

I appeared unto Abraham: by the name of god Almighty:

but by my name Iohannah was I not knowne unto y: Exo: 6: 3:

It is impossible for god (being the god of truth) to lye. Heb: 6: 18:

He is the God of Hosts. Amos: 4: 13: He is y: god of perfection. Math: 5: 48:

Before Abraham was, I am. John: 8: 58:

God is love, & hee y: dwelleth in love, dwelleth in God, & God hee

dwelleth in him. 1: John: 4: 16:

God is called y:
Amen, y: true wit-
nes, & y: beginning
of y: creation.
Rev: 3: 14:

god y: father,
his attributes

Of God the father, begettinge Christ
his first borne, & onely sonne

John: 1: 1: 2: 3: 14:

X^t is y^e image of
y^e invisible god
& y^e first borne of
every creature.
Col: 1: 15: fo: 20:

As such, as are
begotten & borne
of his spirit, not
of flesh & blood.
John: 1: 12: 13:

for flesh & blood
as from Adams
fall) can never
inherit heaven.
1: Cor: 15: 47: to 53

That w^h is borne
of y^e flesh is flesh
& y^e w^h is borne
of y^e spirit is spi-
rit. This son who
ever is saved, must
be borne againe
of y^e spirit. Joh: 3:
6: 17:

& whosoever liues
after y^e flesh, shall
dye. Rom: 8: 13:
as he did reuolue
his miracle to his
disciples, & they did
then acknowledge
him, to be y^e sonne
of god: Math: 14: 33

By X^ts birth, suffer-
ings, & death, he
bought man againe
unto a lively hope of
saluation, 1: Pet: 1: 3

for, as in Adam all
dye: so in X^t shall
all be made, & borne
again, to liue. 1: Cor:

15: 21: 22: 23:

I am the Creator of Israel, your King. Isa: 43: 15:

Israel, he is my Son, even my first borne. Exo: 4: 22:

And the first borne of the dead. Ren: 1: 5: / Rom: 8: 29:

The father loveth the Son, & sheweth him all things, y^e
himselfe doth. John: 5: 20: 22:

Christ is the onely begotten Son of his father. John: 1: 14

Christ is in the bosome of his father. John: 1: 18

Blessed be god the father of our Jesus X^t 2: Cor: 1: 3:

See the love of god towards man, when hee sent his onely
begotten Son into the world, that through him wee
may liue. 1: John: 4: 9: 10: / John: 3: 16:

unto w^h of the Angells did god ever saye, Thou art my
Son, this day haue I begotten thee, I will be thy fa-
ther, & thou shalt be my Son, sitt thou on my right
hande untill I make thine enemies thy footstool.

Heb: 1: 3: 4: 5: 6: / Psal: 2: 7:

God bidd Moses tell the Children of Israel. that (I am)

sent him to them. Exo: 3: 14: 15:

I am a father to Ephraim: & Ephraim is my first
borne. Jer: 31: 9:

Hee sent his Sonne to be the Saviour of y^e world. John: 4: 14

Thou art my Son; this day haue I begotten thee. psal: 2: 7

Kisse the Sonne, least he be angry, & yea perishe. psal: 2: 12.

God, was manifested in the flesh: iustified in y^e spirit:

seed of Angells: preached unto y^e Gentiles: believed on in y^e
world; & received up into glory: 1: Tim: 3: 16:

This is my beloued Sonne, in whom I am well pleased. Math: 3: 17.

No man knoweth the father, but the Sonne, & hee, to whom

sooner hee will reuolue him. Math: 11: 27:

Peter could X^t y^e he was the Sonne of the living God, & X^t
could him againe, y^e flesh, & blood could not reuolue that

mystery unto him, but onely God the father. Math: 16: 15: 16: 17:

Blessed bee the Lord god of Israel who only doth things
of wonder: Psa: 72: 18. Psa: 76: 6: 7: 8: 12.

The voyce of thy thunder, was in the Heavens, the light-
nings lightened the world, & the earth trembled and
shooke, thy foot steps are not knowne. Psa: 77: 18: 19:

The Chariotte of god are. 20000: even thousand thousand
of Angells. Psa: 68: 17.

By god, Kings reigne, & Princes Judge: Psa: 8: 15.

God, is a great God, & a great, & terrible King about all
other gods. Psa: 95: 3.

Hee is able to subdue all things. Phill: 3: 21.

Hee maketh a way in the Sea, & a path in water: Isa: 43: 16

The Heavens, nor the Heaven of Heavens cannot con-
taine him, for a dwelling. 1: Kings. 8: 27.

Hee is the King of glory: the Lord, Strong, & mighty in bat-
tyle: Psa: 24: 8. Psa: 18: 10. Psa: 89: 8.

By the word of the Lord, were the Heavens made, & all the
host of them, by the breath of his mouth. Psa: 33: 6.

Whatsoever the Lord pleaseth; y^e will hee doe, both in Heavens
in the Earth, in y^e Seas, & in all deep places. Psa: 135: 6.

It is hee that buildeth his storied in the Heavens: & hath found-
ed his troope on the Earth. Amos. 9: 6. Psa: 68: 33.

Though mine Enemies digg into Hell, thence shall my hand
take them: though they climbe up to Heavens, thence will I
bring them downe: though they flye themselves on y^e foxe
of Carmel, I will search, & take them out thence: & though
they be hid in the bottome of the sea, thence will I command
the serpent, & hee shall bite them. Amos. 9: 2: 3. Psa: 139: 7: 8: 9:

The darkness, & the light are both as one to him. For the night
shyneth as the day. Psa: 139: 11: 12.

O Lord of Hosts, god of Israel, that dwillest betweene the
Cherubims: thou art the god; even the only god: Isa: 37: 16.

God made Heavens, & earth of nothing. Rom: 4: 17.

only; by his word; fiat. Job: 11: 3.

God: hee worketh all, in all. 1: Cor: 12: 6.

God: hee worketh in us; the will, & the deed. Phill: 2: 13.

By the strength of my hand; I have put downe, & subdued, the
inhabitantes of the Earth, for, I am wisdom, & prudence,
Isa: 10: 13.

15.

Of God, in his Omnipiscency

O Lord thou searchest, & knowest my downe fittinge,
& myne prouisinge, & vnderstandest all my thoughtes
a farr off, such knowledg is to wondrous full for man
to attaine vnto. Psa: 139: / 1: 2: 6:

God, knewe all things before they were created, Eccl: 23

God, will utter things that haue bene kept secret from
man before the reuelation. Math: 13: 35. / Luk: 8: 17.

God knoweth what man wanteth before he asketh. Mat: 6

Doth not he that pondereth thy hart consider it, & hee
that keepeth thy soule knowe it? Pro: 24: 12.

O god, thou knowest my foolishnes, and my synnes,
can not be hidde from thee. Psa: 69: 5. / Job: 42: 2.

The Lord is a god of knowledg, & by him are things,
& secretes weighed. 1: Sam: 2: / 3: / Psa: 50: 21.

god will bring duety secret to iudgment. Eccl: 12: 14.

There is a god in heauen y: reuealeth secretes. Dan: 2: 28

There is not any thing hidde, but all things are open,
& naked before god. / Job: 4: 13.

Myne eyes (saith god) are vpon all their wayes, & there
is nothinge hidde from my face. / Jer: 16: 17. / 32: 19:

O the depth of the riches, wisdom, & knowledg of
god, how vnsearchable are his iudgements, & his
wayes are past findinge out. Rom: 11: 33.

Hee knewe what was in man. / John: 2: 25. / Psa: 44: 21:

The secret things belonge vnto god only. Den: 29: 29.

Of the Lord search the harts of men. / Jer: 17: 19. / Rom: 8: 27.

Am I a god at hand; & not a god afarre off? / Jer: 23: 23: 24:

I knowe all the faulces of the Mountaines, & the beasts of the
forrest, the whole world is myne & the creature therein.
Psa: 50: 11: 12. / Psa: 24: 1.

Lord, thou only knowest the harts of men. / 2: Chro: 6: 30.

The Lord searcheth all harts: & vnderstandeth all imaginations.

1: Chro: 28: 9. / 1: Kings: 8: 39. / Jer: 20: 12. / Ren: 2: 23.

God, doth not see, as men doe, outwardly: but, hee looketh into
the hart. / 1: Sam: 16: 7.

Of God, in his Omnipresence.....

Whether shall I goe from thy spirit, or whether can I flye from thy presence. *Psal. 139: 7. 8.*

His eyes are upon all our wayes. *Pro. 15: 3. Jer. 16: 17.*
There is no darkened, or shadowe of death where the workers of Sinne can hyde themselves, but the Lord will finde them out. *Job. 34: 22.*

Do not I fill Heauen, & earth, saith y^e Lord. *Jer. 23: 24.*
As brim as I live, all the earth shall be filled with y^e glory of the Lord. *Numb. 14: 21.*

The Lord is not farre from every one of vs. *Acts. 17: 27.*

Hof. 11: 9. Jer. 3: 17. O Lord, thou art in the middelt of vs. *Jer. 14: 9. Jer. 27: 12.*

Do not I fill heauen, & earth? *Jer. 23: 24.*

Thou O Lord dost compass my paths. *Psal. 139: 3.*

We are all here in the presence of god, to hear what things is commanded the of god. *Acts. 10: 33.*

The heauen is my throne, & the earth is my footstool: where then, is the place of my rest? *Isa. 66: 1. Acts. 7: 49.*

I will dwell in them: & walke in them: I will be their god, & they shall be my people. *2: Cor. 6: 16. Gen. 26: 11: 12.*

The eyes of god; runne to, & fro, over the whole earth. *2: Chro. 16: 9.*

The eyes of the Lord, are upon the wayes of man, & hee seeth all his doings. *Job. 34: 21.*

The eyes of the Lord, are in every place behoulding both the evill, & the good. *Pro. 15: 3.*

Where two, or three are gathered together in my Name, there am I also in the middelt of them. *Math. 18: 20.*

17

God the Sonne, is coequall with y:
Father, in his deuyne essence.

I am the way, the truth, & the life, no man can come
vnto the father but by mee, beleuest thou not that I
am in the father, & the father in me? John: 14/6. 9. 10
Behoulde yea disciples & wonder, for I work a worke
w^{ch} yea in no w^{ch} will beleue though a man shall
informe y^e. therof: Acts. 13/41.

My father hath wrought hitherto, now I worke. Joh: 5:
I am the light of the world, I came from god my fa-
ther, hee sent mee. John. 8:42.

I am the bright morning Starre. Ren: 22:16.

As the father hath life in himselfe, so hath he giuen to
the Sonne to haue life in himselfe. John: 5:26.

All things are deliuered vnto mee of the father, & no
man knoweth who the Sonne is but the father, & who
the father is but the Sonne, & he, to whom the Sonne
his good pleasure will reueale him. Luk: 10:22.

Who, bringe the brightnes of his fathers glory, & the ex-
press Image of his person, & v^{ch} should ring all things by
the worde of his power, when he had purged all our
sinned, satt downe at the right hande of his father in
Heauen. Heb: 1:3.

Hee is the Image of the invisible god, the first borne of
euery creature, hee was before all things, & by him
all things consist. Collos: 1:15:17.

No man can come to me except the father (who sent
mee) drawe him. John. 6/44. John: 15/1/ John: 14/16.

So then it is not in him that willth, or permitth, but
Christ onely that sheweth mercy. Rom: 9:16.

Before Abraham was, I am, saith Xt. John. 8/57.58.

Christ was slayne before the foundatⁿ. Ren: 13/8. Joh: 1:29.

Christ telleth his father: I will, that they also whome thou
hast giuen mee, may be with mee where I am, to behoulde
my glory: for, thou didst loue mee before y^e foundationes
of the earth were laide. John: 17/24. Heb: 1/13.

I, and my father, are one. John: 10/30. Joh: 9/36.37.

As long as I am in y^e world, I am y^e light of y^e world. Joh: 9:

I thinke it no robbery to bee equall with god. Phill: 2/6.

Therefore, yea beleue in god, beleue yea also in me. John. 14:1.

No man can come vnto my father, but by mee. John. 14:6.

Xt. by his diuine
power, & precious
promises; hath made
the godly partaker
of his diuine nature
hauing escaped y^e.
Corruption that is
in y^e world through
lust. 2. pet. 1/3.4

The excellency of
knowledge & right
conscience is equall
w^{ch} god his fathers,
w^{ch} is the only &
mark. I sayne at
standing my conuer-
sation towards
Heauen. Phill: 3/
8:9:14:26.

III

18.
God the Sonne, coequall with god the father
in his deuine nature; & the holy ghost, to both.

We must worshipping but one god, in the trinity of persons.
neither is there any priority, in any one of them before the
other, but coequall, & coeternally alike: & although the
godhead be distinguished into 3. persons, yet are they, but
all one substance, & one god. John: 10: 30.

Christ, is both god & man: god of the substance of the father: &
man of the substance of his mother: perfect god, & perfect
man, & of a reasonable soule. And, although he be god,
& man, yet is he not (2.) but one Xt. / On, not by y. conuer-
sion of the godhead into y. flesh, but, by the taking of man-
hood into god: for, as the reasonable soule, & flesh is one
man: so, is god, & man, one Xt.

for, in him dwelleth all the fullnes of the godhead
bodily. Coll: 2: 9. / 1: Cor: 15: 25: to: 30 /

for, though there be, y. are called gods, whether in Heauen,
or in earth: yet, unto vs, there is but one god the father,
& one Lord Iesus Xt. (& both these, are but one god) in, & by
whom, all creatures liue. / 1: Cor: 8: 5: 6: 7: /

The sonne; w^{ch} is the worde of the father, begotten, from
dwelastinge, & both of one substance, took mans nature
in the wombe of the blessed virgin, of her substance: so,
that 2. whole, & perfect natur^s (the godhead, & the man-
hood,) were ioyned together in one nature, & person, neuer
to be diuided. Article. 2.

The holy ghost: proceedinge from the father, & y. Sonne,
is of one substance, Maiesty, & glory with the father, &
the Sonne, very, & eternall god. Article. 2.

Noe man did ever see gods face, or heare
his voyce at any tyme, &c. &c. &c.

When the Lord spake unto y^e. out of the midst of the
fier; yea heard the voyce of words, but sawe no similitude,
take heed therefore leaſt yea corrupt y^e. selues in making,
or worshipping any kinde of Idols. Deu: 4: 12: 15:

No man hath ſeene god at any tyme, onely the Sonne w^h
is in the boſome of his father. John. 6. 46. / John. 1. 18.

Behold, the Lord paſſed by, & a great ſtronge wynde rent y^e.
mountained, but the Lord was not in the wynde; & after y^e.
wynde an earthquake, but the Lord was not in y^e. earth-
quake; & after y^e. a fier, but the Lord was not in y^e. fier; &
after the fier, a ſmale ſtill voyce. w^h. ſaid unto Elijah
what doſt thou heare. 1: Kings: 19: 11: 12: 13. 2: pet: 1. 18.

I will take away my hande, & thou ſhalt ſee my backe parte,
but my face ſhall not man ſee. / Exo: 33: 23.

There is art his wayes: but howe little a portion is heard of him
but the thunder of his powder. / Job: 26: 14.

No man ever heard his voyce at any tyme, or ſeene his
ſhadow. / John: 5: 37.

god dwells in that light where no man can approache unto
whome no man hath ever ſeene, or can ſee. 1: Tim: 6: 16.

Adam, heard the voyce of god walking in y^e. garden in y^e.
coole of the eveninge, talking Adam. gen: 3: 8: 9.

Jacob ſaid, I have ſeene god face to face, yet my life
is preſerved. gen: 32: 30.

god came unto Moſes in a thicke cloud, that y^e. people
mought heare. whome hee ſpake unto y^e. / Exo: 19: 9: 19.

Moſes, Aaron, Nadab, Abihu, & y^e. 70: Elders of Iſrael, did
ſee the god of Iſrael, & there was powder his feet as it were a
pavement of ſaphire ſtone, & the ſight of his glory was
as devouring fire. / Exo: 24: 10: 17.

Thought we have ſeene gods glory, & heard his voyce,
thiſ day out of the fier, & him, yet if wee ſee him it againe
thiſ terriblely, wee ſhall dye. Deu: 5: 24: 25. / Exo: 20: 19
Paul, could not tell whether the viſions, & the words,
which hee heard, & ſawe in y^e. 3^d. Heavens, were in a trance,
or in a reality. 2: Cor: 12: 3: 4.

Iſai the proſphett ſawe god in a dream. / Iſa: 6: 1: to 5.

The Lord knewe Moſes; face to face. / Deu: 34: 10.

20.
Of the holy ghost, proceeding, both
from the Father, and the Son. x

This Spirit moved upon the face of the waters, to
enlighten them before y^e creation. / gen: 1. / 2. / 2: Cor: 13: 14
This light of men, shyned in darknes, & the darknes
did not comprehend it. / John: 1. / 4: 5.

Because y^e are Sones, god hath sent the spirit for
his Son into your hearts trying Abba: fath: gall: 4: 6

The Comforter whom the Father will send in my
name, he shall teach y^e all things. John: 14: 26.

When our Saviour was baptised the heavens opened
& the holy ghost descended upon the head of Christ, in
the likeness of a Dove. / John: 1. / 32: / Math: 3: 16.

Where the holy ghost is, there is liberty. 2: Cor: 3: 17.

The Spirit searcheth the deep things of god: 1: Cor: 10: 11

The holighost signifieth, that the way into the holiest
of all, was not yet manifested whilst the first, taber-
nacle (X^t.) was remaining on earth. / Heb: 9: 8.

The Angels, & prophets, have diligently inquired into
the mysteries of the holy Spirit. 1: Pet: 1: 9: 10: 11: 12.

The holighost came down from heaven on y^e day of
pentecost upon the heads of the apostles that were
assembled, wth noise seemed as if it had bene the
rushinge noise of many waters. / Act: 2: 1: 2.

The holy ghost saith, I & my Father am here, that give
comfort unto you. / Isa: 51: 12.

Whosoever shall drinke of the water that X^t shall give y^e
shall never more thirst: I am that well of water springing
up unto eternall life. / John: 4: 14: 24. / Eph: 4: 30

When the Comforter is come; whom I will send unto y^e from
the Father (even the Spirit of truth) wth he shall abide with y^e from y^e
Father. he shall testifie of me. / John: 15: 26. / John: 16: 13.

Christ, breathed on his Disciples, & said, Receive ye the
holy Ghost. / John: 20: 22. / Rom: 8: 8: 11: 14: 17: 23: 26.

Then, were they all filled with the holy ghost, & spake with
other tongues, as the spirit gave them utterance. /
Act: 2: 4: 17.

He shall teach us what we ought to say. / Luk: 12: 12.

This spirit is, our (only) god. / Deu: 6: 4. / Rom: 11: 36.

Of the Unity of the Godhead,
in the trinitie of persones. &c.

In the beginning was the word (X^t) & hee was with god,
and was very god, & in him was the holy ghost, w^{ch} is
the light of men, John: 1: / 1: 4: 5: / 2: Cor: 5: 19: / gen: 1: / 1: 2: 26: /
I will send the Comforter the spirit of truth, who pro-
ceedeth from the father, hee shall testifie of me. / Joh: 15: 26: /
As thou father art in me, & I in thee so praye I, that
they also may be one in vs. John: 17: / 21: /

There are .3. that beare record in heauen, the father, y^e
worde, & the holighost & theris .3. are one. / 1: John: 5: / 7: 8: /
Indeanour to keepe the comde of the unity of y^e spirit,
for, there is one body, & one spirit, one Lord, one faith, and
one baptisme. Ephes: 4: / 3: 4: 5: /

Hee w^{ch} hath established vs in X^t is god, who hath sealed and
giuen vs the earnest of his spirit, in o^r harte. 2: Cor: 1: / 22: /
One of the Seraphims cryed to another: Holy, Holy, Holy, is
the Lord of hosts. / Isa: 6: 3: / Reu: 4: 8: /

God, who Comanded light to shyn out of darkness: hath shyned
in our hartes, to giue the light of the knowledge of the glory of god,
in the face of Iesus X^t. / 2: Cor: 4: 6: / gall: 4: 6: /

first, there are .2. nature in one person. / 2^{ly}, 3. persons
in one nature. / 3^{ly}, 1. soule in .2. bodies. examples of
y^e trinitie.

God the father, is as the light. / Iam: 1: 17: /

God the Sonne is y^e brightnes of that light. / Heb: 1: 3: /

God the holighost is as the fire, or heate of both. / Heb: 12: 29: /

By w^{ch} (as in a candle) y^e may observe, first one nature
in the light. / 2^{ly} the heate of that light. / 3^{ly} the shyn-
ing brightnes of both. / w^{ch} 3. differ in property, and
quallity, yet haue they all, one, & the same nature,
& substance. — or, as in a tree.

first, there is a liuing tree. / 2^{ly} the branch, / 3^{ly} the fruit.
w^{ch} 3. differ in similitude, & taste, yet proceed they all from
one substance, & nature.

Let vs make man (saith god) in our owne Image, after our
owne likenes. / gen: 1: 26: / Deu: 6: 4: / 1: Cor: 8: 5: 6: /

Let vs goe downe, & conformed their language, that they may
not vnderstand each others intentions. / gen: 11: 7: /

As thou father art in mee & I in thee, so haue I giuen them
the glory: that they may be one in vs: as we are one. / Joh: 17: 21: 22: /

There is but one true liuing god: who is wth out body, parts, or
passions, yet in this unity of godhead, therbe .3. persons. Distinguished. Article: 1: /

see page 40/159:166/

Of Adams Creation, & perfectnes.....

God framed Adam, of the dust of the earth, & breathed into his nostrills the breath of life, & raising him into a sleep, god took from his side out ribb, & clothed by the flesh, of wch hee made the woman, & gave her unto man to cherishe as his owne flesh. / gen: 2. / 7. 21. 22. 24.

God created them male, & female, in his owne likenesse, & after his owne Image made he man. gen: 1. / 26.

God made man perfect, & upright, but hee sought out many wicked inventions. Eccl: 7. 29.

Man was made perfect in all his wayes. Ezek: 28. 15.

God made him little lower then the Angells, & crowned him with glory, & ho^r, & dominion over all y^e works of his hands. Psa: 8. 5. 6.

Adam, in his perfection; was as the new man begotten in Xt, wch after god, was created in holines, & true righteousness. Eph: 4. 24.

mans soule
is divine.

III
Psa: 49. 12.

mans soule is not a vapour, but a spirit that never at any time sleepeth: not an accident, but a substance, a particle of divine breath, imbreathed from heaven in mans seed on earth. / 1. Cor 15. 45. / 49. / gen: 2. 7.

by wch wee do not understand any materiall breathing, or blasf of god; onely, a perfect naturall breath made wth y^e body: but, not a holy spirituall life of quickning grace, for thou was quickened not y^e regeneration, or spirit of quickning by Xt. y^e 2^d Adam.

Adams fall, begate gods heavy Curse on all earthly Creatures. &c. &c.

When god had (only) forbidden man the eating of y^e tree of
life, yet such was his rebellious disobedience, that he suf-
fered the woman (who was pretempted of the Diuill) to
perswade him: for wth god assigned the earth to bring
forth thornes, & thistles: man to get his living by the
sweat of his browe: the woman to tourname, & bring forth
her children in the height of torment; & the Diuill in the
likenes of a Serpent to be a curser about all creature
on the earth. / gen: 3: 3:14:16:17:19. Rom: 5: 12. / Psal: 51: 5.
I will corrupt the seed of man saith god. / Matt: 2: 3.
Cursed shalt thou bee in the City, & Country, in thy basket
& store, & in thy children & Cattle. / Deu: 28: 16.
A fugitive, & a vagabond shalt thou bee in the earth, &
branded for a Syme. / gen: 4: 12:15.
In sorrowe shalt thou bring forth twynned as did Rebekah,
& Tamar. / gen: 25: 25:26. / gen: 38: 27.
The boye of a woman in trouble, & anguish, is Lamen-
table. / Jer: 4: 31. / gen: 3: 16. / John: 16: 21.
What is man that he should bee cleane, or righteous, be-
ing borne of a woman. / Job: 15: 14. / Wisdome: 7: 1: to 7: 7.
He should hee was shapen in synne, & in iniquity did his
mother tourname him. / Psal: 51: 5. / Job: 31: 15.
I haue pourd out mans substance as milke; crudded him
as cheese; clothed him with skynne, & flesh; & fenced him
with bones and sinewes. / Job: 10: 10:11:12.
Thy hands haue made, & fashioned me. / Psal: 119: 73. / Job: 31: 15.
Thou possidest my reins, & hast covered me in my mother
wombe, I am fearefully, & wonderfully made, my sub-
stance was not hydd from thee o Lord, when I was
made in secret. / Psal: 139: 13: to 17.
In the day of thy birth, thy nauell was not cutt, neither
wast thou washed, & salted. / Ezek: 16: 4:5:6.
Naked came I out from the wombe. / Job: 1: 21.
Man that is borne of a woman, is of few dayes, & full of
trouble, his life passeth as a shadowe. / Iam: 4: 14. / Ps: 144: 4.
All flesh is as grass, & the goodnes thereof euē as y^e flower
of the feild that fadeeth. / Iesa: 40: 6.
Job, he talketh corruption his father, & the worme his
mother, & Sister. / Job: 17: 14. / Job: 24: 20. / Iam: 4: 5.
The dust, shall returne to the earth. / Eccl: 12: 7. / Psal: 39: 11.
Some in the height of strength, others in aged yamies. / Job: 21: 23.

mans curser
for synne
III

mans pollution
& naturall
births &c
III

mans frailty
III

Man's grosse Atchistickall symmes; & gods
decrees of accursednes, & reprobation

Grosse symmes
in lustfullnes

It is a shame to speake of those things which are committed
in secret: Ephes: 5: 12: / Ezek: 22: 10: 11: / Leu: 20: 10: to 21: 23
They committe carnall copulation w: beastes. / Exo: 22: 19: / Leu: 20: 17: 33
They defiled their mothers, & fathers carnally. / Leu: 18: 17: / Gen: 19: 30
They lustfully gawed on y: secrets of y: parents. / Gen: 9: 22: / Deu: 22: 30
They ravished virgins & wives. / Deu: 22: 27: / Gen: 34: 1: 2: 31
They forced the Levites wife to death, by often, & sundryall
mens copulations in one night. / Judg: 19: 25: / Lam: 5: 11
When Amnon had intreated Tamar to attend him in his sick-
ness, he lustfully ravished her. / 2: Sam: 13: 11: 14
When Onan was to goe in unto his brothers wife, he spilt his
seed on the ground. / Gen: 38: 9: / Jer: 3: 9
They committed whoredoms in Sanctuaries. / 2: Mat: 6: 4
God gave them up unto most vile affections, for women
Did change their naturall use against nature: & men, leav-
ing the naturall use of women turned in lustfullnes out
towards another. / Rom: 1: 26: 27: / 1: Cor: 6: 9: / Gen: 19: 5: 7: 8

Symmes of
witchcraft

King Saul (when god had forsaken him) called upon the
witches of Endor to call up dead Samuell to helpe him in
the night of his distress. / 1: Sam: 28: 1: 6: 15: / Leu: 20: 6: 27
Though King Pharaoh saw that his Magicians could not
bring forth Lyons as Moses did, but acknowledged that it
was gods owne handy work against them, yet he believed in
them untill he was drowned in y: redde Sea. / Exo: 8: 18: 19: / Ps: 19: 19
There shall not be found amongst y: any one y: witch deni-
fion, or Charmes, or that consulteth with Spirits, or Wiza-
rds, or Nigromancers. / Deu: 18: 10: 11: / Leu: 19: 31: / Isa: 8: 19

Reprobation
Decreed

Such as theis, were ordained to condemnation. / Jude: 4
Theis, are wells without water: for whom the mist of
darknes is perpetually reformed. / 2: Pet: 2: 17
Theis, are strangers from the Covenant of gods mercyfull
promises, having no hope, & without gods comfort in this
world. / Ephes: 2: 12: / Jer: 2: 25: / John: 8: 12: 21
Woe unto theis, that draw nimbly, with cords of vanity
& fyne, as it were with a Cart rope, who say to themselves, Let
god hasten his worke y: wee may knowe him. / Isa: 5: 18: 19: / 2: Pet: 3: 4
It is impossible y: such should be renewed. / Math: 12: 32: / Heb: 6: 4
Heb: 10: 26: 27

Whoredomes, Adulteries, & inducements,
god will most severely punish.

Forabell painted her face, & adorned her head to mitife &
Forabell to her Lust. / 2: Kings. 9: 30.
Josephs M^{re} impudently pulled him by the Cloath saying;
come & lye downe with mee. / gen: 39: 12.
Ruth came to Boaz in the night desiring him to cover her
with his skirt. / Ruth: 3: 7: 9. / John: 3: 20.
They lye upon beds of Guary, & strow themselves on y^e couches
they eat the Lambs out of the flocke, they chant to y^e psall:
they drinke wyne in boales, and anoynt themselves with
the thoyfist oynt mente. / Amos. 6: 4: 5: 6.
Thou shalt thou cloath thy selfe with rymson: & decke thy selfe
with gould, & roundest thy girdle with paimt nigs, yet in paine
shalt thou make thy selfe faire. / Jer: 4: 30.
They went unto the King with oynt mente, & perfumys, &
didst doo as thy selfe even unto Hell. / Isa: 57: 9.
They sent for able men from farr of to come unto them, for
whome they did washe, & paint thy selfe, & deckedst thy
selfe with ornaunte. / Ezek: 23: 40.
They walke with stutched out noses, & wanton eyes, and
dancinge paces. / Isa: 3: 16. / Eccl: 26: 9: fo: 13.
The whoredome of a woman, may be knowne by her haughty
looks, & eye lidds. / Eccl: 26: 9. / 2: Ed: 16: 49.
Their eyes are full of adultery, & they cannot cease from synne
saying what wilt thou giue me. / 2: pet: 2: 14. / gen: 38: 16.
They are like fadd horses, & mares, eury one neighinge
after ther lustfullnes. / Jer: 5: 8.
They are so impudently accustomed to ther abominations, y^e
that they neuer blush at any impudente. / Jer: 6: 15. / Ep: 4: 19.
They went in unto Sholbah, as into a woman y^e playeth y^e
Harlott, or adulteress. / Ezek: 23: 44: 45.
In the darke of the evening, a subtil Harlott, well attired,
came impudently, & caught hould of a yonge man, saying
kisse me, for I have doctred my bedd with perfumys
come let vs take our fill of love, for my husband is gone
a longe iourney. / Jer: 7: 9: fo: 22.
See, in what place hast thou not bin lye withall? even
in the high wayes. / Jer: 3: 12.
Ecclesiastes tells vs, I have sought & found on man of 1000.
righteous, but on woman amongst all these have I not
found. / 7: 28.

Lustfull ~
whoredoms
III

their lacrimous
eyes, strewe their
paths with roses,
to their bathes of
milke, & bingumts
III

Avoyde, even y^e inducements to lust....

Inducements
to lust. x.

III

Use not the company of a woman that is a Sniger: gaze
not on any maide lustfully; neither goe thou idly to gaze
about the streets: neither walke thou solitary alsoane:
turne away thyn^e eyes from committing adultery with y^e
sight of a beautifull woman: sitt not alsoane with any
mans wife; neither take her into thyn^e armes, least by
some of theis aluement^e thy hart maye bee ouertaken, &
thou become a Symmer. / Eccl: 9: 4: to: 10: / Math: 5: 28: / 1: Joh: 1:
By Dauids idlenesse, walkenig^e on the roofof his house,
hee espied Beersheba bathing herselfe, & by the bewe of
her beautifull parte, he fell into adultery, & for the heat
of his lust to murder. / 2: Sam: 11: / 3: 4: / 1: Pet: 3: / 2: 3: / Ep: 4: 29
Let no fornication, or any uncleane, or lustfull discourse
bee used amongst y^e. / Eph: 5: / 3: 4: / Eccl: 9: 5:
Joseph would not so much as listen to the charmes of his
M^{rs}: thought hee had fill tyme, & place. / Gen: 39: 10:
Neither would god suffer the priestes to goe by the steps
bowenig vnto his Altare, because they should not shewe
their nakednes. / Exo: 20: 26:

Punishment
for adulteries

III

Tremble yea women that live at ease. / Isa: 32: 11:
Woe vnto y^e. that deride y^e. Daughters in whose domes, y^e.
they may delight their louers. / 2: Esd: 15: / 47: / Len: 19: 29:
I, the Lord, am against the well favoured Harlot who
is M^{rs}. of her witchcraft, I will discover her naked shame
vnto the nations, & sitt her before them as a garramige
stork to throwe filth at. / Nahum: 3: / 4: 5: 6:
For, first she had disobeyed my Lawe. / 2: 3: / 4: 1: / 5: 1: / 6: 1:
agamist her husband: 3: 4: / she hath played the whore, &
bastardized her children, / Eccl: 23: / 23: 25: 26: / Hof: 2: 5:
I will smite them with the scabb, with botches, with itch,
with Emrodde, / Deu: 28: / 27: 28: / Isa: 3: 17:
Instead of their perfumed flesh, their bodies shall stinke,
& their hayre shall fall away. / Isa: 3: 24:
Thou delicate pure bodye, whose flesh seemed whiter then
snowe, & redder then rubbie, or polished Sapphires in y^e. vaine,
shall become withered on a dunghill. / Lam: 4: 5: 7: 8:
Both the adulterer, & adulteress, shall be put to death. / Len: 20: 10:

27
God hardens the Harts of such, as will
not be drawne from their euill wayes.

God hardens their Spiritts, & makes their harts obstinate
to any good art. / Deu. 2: 30. / Exo. 4: 21.

Hee blynds their Eys, & hardens their harts, that they should
not vnderstand. / John: 12: 40.

Hee darkens their wayes, that they knowe not all what
they stumble. / Pro: 4: 19. / Eph: 4: 18.

Hee sends them strange delusions. / 2: Thes: 2: 11.

God giues them ouer to a reprobate mynde. Rom: 1: 28

Hee suffereth the Diuill to leade them in blynde error,
that y^e light of the gospoll may not appeare vnto them,
& shyne in their harte. / 2: Cor: 4: 4.

Such as these haue no root of faith. / Luk: 8: 13.

These were such, as went away from Paul, & his do-
ctrine, being weary. / 1: John: 2: 19.

Such as these, thinke the going to gods table, a burden
vnto them. / Matt: 1: 12: 13.

They are dull of hearing. / Acts: 28: 27. / Heb: 5: 11.

They haue not patience, to heare gods word preached,
neither can they giue attention. / Mark: 7: 11: 12.

They will seeme to serue god; but it is feynedly, and
fainedly. / For: 3: 10.

The estate of these men are worse then at first. / Math: 12: 45.
2: Pet: 2: 20: 21: 22.

When man doth dayly, & delightfull turne himselfe to de-
uilednes, all his former godliuine shalbe forgotten, &
in his trespasses hee shall dye. / Ezek: 18: 24.

They profess they knowe god, but deny him in y^e works. Tit: 1: 16.

By their hard & mispintent harts; they be asun-
sounde wrath. / Rom: 2: 5. / Isa: 6: 10. / For: 5: 3. / 18: 4.

Their necks, are as iron sinews; & their brows, as brass. Isa:

If any man drawe backward to sinne fallin^g, my spirit
shall desert him. / Heb: 10: 38. / Psa: 68: 21. / Ezek: 18: 24.

This synfull nation laden with iniquities, hath prouok-
ed me to anger, & is reuolted. / For: 1: 4. / For: 7: 24.

They are fallen backe, by a perpetuall backslidenig, and
they refuse to returne. / For: 8: 5.

This people hath a rebellious hart, For: 5: 23.

They haue made shipwreake of y^e faith. / 1: Tim: 1: 19.

god hateth y^e
backslider.

The Character of an Atheist, or one that hats god; & all godly wayes. or ...

They saye, there is no hope of saluation left for vs, there-
 fore after our pleasure will wee goe. / Jer. 2: 25.
 They dare continually prouoke god to anger, even be-
 fore his face. / Isa. 65: 13.
 They despitefully resist y^e spirit of grace. / Heb. 10: 29.
 They mocke the messenger of god, & despised his worde,
 & abused the prophete. / 2. Chro. 36: 16. / 2. Tim. 3: 3.
 They dare say plainly, wee will not walke in gods law,
 nor hearken to his words. / Jer. 6: 16: 17. / Jer. 44: 16: 17.
 They neuer thinke of god. / Rom. 3: 18. / Psa. 10: 4.
 They say, is there any god? 2. Mattab. 3. / Psa. 14: 1.
 How can god knowe our wayes, through Clouds? Job. 22: 13.
 Kinge Ahab, he sought himselfe to wike dnd. / 1. Kings. 21: 25.
 They sleepe not, except they haue done some mischiefe,
 or sinne. / Pro. 4: 16. / Gen. 6: 5. / Rom. 3: 15.
 They delightfully drinke iniquity like water. Job. 15: 16.
 saying, god seeth not, nor myndeth. / Ezek. 9: 9. / Eccl. 23: 18.
 They are sethly one the Lees of their synne. / Zeph. 1: 12.
 And haue done worse then y^e fathers. / Jer. 16: 12. / Jer. 7: 26.
 They are lying Hypocrites, whose conscience are seared, and
 branded. / 1. Tim. 4: 2. / Jer. 17: 9.
 They turne the grace of god into Lasciuiousnes, denying
 Jesus our onely Saviour. / Jude: 4.
 Think they: it is all but vaine to serue god: what profit
 is it? Matt. 3: 14.
 They aske god; whom hast thou bound? Matt. 1: 2.
 And, whom, haue wee wronged thee? Matt. 2: 17.
 Whom haue wee robbed thee? in fyths. Matt. 3: 8.
 Because they haue not changed: therefore, they doe not serue
 god? / Psa. 55: 19.
 If by chance any thought, & feare of god doe possess their mynd.
 it is not any godly feare (to offend god) that they rate for, as
 did Isaac. Gen. 27: 33. or as Ephraim. Hos. 13: 1. but for feare
 of torments, & horrour y^t may suddainly befall them: such
 feare the diuills haue. Mar. 5: 6. 7. Jam. 2: 19.
 This prophane Esau; will sell their heauily birthrighte,
 for some one darning synne, rather then lose their delighte
 though they knowe, that it is not to bee regained (beinge
 once lost) with any feares, or repentance. / Heb. 12: 16: 17.
 The hearts of this people are waxed grosse, & their eares are
 dull of hearding; they haue closed their eyes, least they should see,
 & heare, & vnderstand, & should be by y^e Lords word converted,
 & healed. / Rom. 28: 27.

God, most scornfully abhorrs, the fained
prayers, & neglects of an Atheist. &c.

fear ye not me (saith the Lord) will ye not fearfully
tremble at my presence? Jer. 5: 22.
Shall not my soul be avenged on such a nation as this?
Jer. 9: 9. Jer. 25: 29. Hos. 4: 17.
Do they provoke me to anger; do they ^{not} provoke to them:
soluds confusion; Jer. 7: 19. Job. 15: 13.
god unto Shilo, a place whither I did set my name at
first, & see what I will do unto it for their synne. Jer. 7: 12.
And, if I punish that City w^{ch} is called by my name,
doe ye thinke to escape? Noe ye shall not; Jer. 25: 29
If those, whose iudgment was not to drinke of y^e ruyne
have assuredly dranke thereof? dost thou thinke to escape
I tell thee no; Jer. 49: 12.
Can the Ethiopian change his skyn? then may ye do
good, who have ever byne accustomed to do euill. Jer. 13: 23
Doe? walke in the fire w^{ch} ye have kindled. Isa. 50: 11.
I will laugh at y^e; & y^e shall amittie. Pro. 1: 26.
I will call y^e. Laomi, for ye are not my people. Hos. 1: 9
I will spee ye out of my mouth. Gen. 3: 16.
Do I lye (saith the Lord) thy sister Sodome hath ^{not} done
so wickedly as thou hast done. Ezek. 16: 48.
I will be quiet, & anger my thoughts no more. Ezek. 16: 42
yea serpente, yea generation of vipers, how can y^e es-
cape the damnation of Hell. Math. 23: 33.
Can ye be any thing profitable to mee? Job. 22: 2. (15)
I will shutt out y^e prayer. Lam. 3: 8. Isa. 1: 15. Jer. 30: 18.
And thought thou shall prayson me early, I will not be an-
swere not be found of thee. Pro. 1: 28.
And when thou shalt be iudged, thy prayer shall all be
to me synne. Psal. 109: 7. Rom. 2: 4. Heb. 12: 17.
Because ye are at an agreement with Hell, & say, when the
ouerflowing scourge shall passe through, it shall not come
nearer to us. Isa. 26: 14: 15. Job. 21: 14: 19. Jer. 3: 10.
The Lord said to Jeremy, praye not for y^e people. Jer. 14: 11
Praye not for this people, for I will not heare y^e. Jer. 7: 16
I thought Moses, & Samuell stood before me in prayer for
them, yet my minde could not be towards this people;
I will destroye them. Jer. 15: 1.
I thought Noah, Daniell, & Job, were in prayer for them
as I live saith the Lord they shall not deliuer them, &
from their punishment. Ezek. 14: 20.
Nowe therefore let me alone (saith the Lord) y^e my
wrathe may waxe hott against them. Exo. 32: 10.

Deu. 32: 19: 20:
28: 34: 35:

god, forbiddeth
y^e prayers of y^e
righteous, for
them. &

God pronounceth his wrathfull iudgm^{ts}
Against impenitent Symers.

Den: 32: 22: 23: I will search Ierusalem with Candles, & punish those y^e
24: 25: 27: / 30: are settled on the Lees of their Syme. / Zeph: 1: 12:
39: 41: 42: / 43: I will bring such punishment upon it, y^e whose ever
shall heare thereof his eares shall tingle. / 2: King: 21: 12:
I will raine upon them, great haile stones, fire, & brim-
stone, to consume them. / Gen: 19: 24: 25:
I utterly deprime them from my presence. / 2: Thes: 1: 8: 9:
I will cast them out into utter darknes. / Math: 8: 12: (10)
I will reward them with vengeance. / Den: 32: 41: / Jer: 24
I will make them a furrow to themselves, and unto all
their friends. / Jer: 20: 4:
I will give them frejnblyng harte, failing Eys, & sor-
rowfull myndes. / Den: 28: 65:
I sware in my wrath, y^e they should neuer enter in
to my rest. / Psa: 95: 11: / John: 8: 21: / 2: Chro: 36: 16:
I will blot out their names, from the booke of life & laye
all my cruelties upon them. / Den: 29: 20:
sayeing, Depart from me, yea accursed. / Math: 25: 41:
They shall howle for pexation of spirit. / Isa: 65: 14:
They shall lye downe in sorrows. / Isa: 33: 14:
They shall drinke of my wrath, of the cuppe of myne in-
dignation. / Ren: 14: 10: / Jer: 25: 27: 28: 29:
I will kinde a fire in myne anger, & burne the lowest
Hell, consuming the earth & y^e foundations. / Den: 32: 22:
I will cast them into a fire furnace, where shall be
waylning, & gasping of teeth. / Math: 13: 42: / Math: 3: 12:
Where the worme dyeth not, neither is the fire thereof
ever quenched. / Mar: 9: 44:
Before me Hell is open, & destruction. / Job: 26: 6: / Pro: 26: 20:
Hell, hath enlarged herselfe, & opened her mouth with-
out measuring. / Isa: 4: 14: / Isa: 1: 31: / Rom: 9: 22:
Tophet is ordained of oulde Ierem, & large, the punishment
is fire, & much wood, the breath of the Lord like a flame
of brimstone doth kinde it. / Isa: 30: 33:
The Devil, was cast into a Lake of fire & brimstone,
who with the wicked shall be tormented thur for
ever, night & day. / Ren: 20: 10: / Ren: 21: 8: / Ren: 14: 12:
yet greater things then this shall be hereafter, for
looke howe much the world shall increase in age so
much the more shall enill be increased in them y^e dwell
therin. / 2: Tsd: 14: 16: 17: / Ren: 18: 7: 8:

The torment
of Hell.

III

The dispaireinge horvors, which burden,
and torment, a Reprobate conscience

I am as a troubled sea that cannot rest, and there is
no peace to my soule. / Isa: 57: 20: 21. / Psal: 143: 4.
Gods wrath, it lyeth hard vpon me, & hee hath afflic-
ted mee with all his wounds. / hee hath left me in y^e. lowest
pitt in darknes, in the deepe. / Psal: 88: 6: 7.
Hee hath filled mee with bitternes, & made mee drunk
with worme wood. / Lam: 3: 15. / Psal: 119: 120.
Cursed bee the day wherein I was borne, / Gen: 20: 14.
It is better for me to dye, then to liue. / Jonah: 4: 3.
Woe is me, for, my wounds are greivous. / Gen: 10: 19. (53)
This is my deadly howse, & the power of darknes. / Luk: 22:
fearfullnes, & tremblings are come vpon me, and an
horrible dread hath ouerwhelmed mee. / Psal: 55: 5. / Ps: 116: 3
My sinnes haue found me out. / Num: 32: 23.
And god hath shutt out my prayer. / Lam: 3: 8.
I crye out (with Lame) my punishment is farre greater
then I am able to beare. / Gen: 4: 13. / Psal: 38: 4.
Dispaire; (wth. Judas) will force me to hang my selfe, to
ease my troubled conscience. / Math: 27: 5. / Act: 1: 18.
Or with Iury, to burne my selfe. / 1: Kings: 16: 18.
Or with Saul to kill my selfe. / 1: Sam: 31: 4: 5.
I haue not the patience y^e. Achitophell had; before hee
hanged himselfe, hee sett his house in order. / 2: Sam: 17: 23.
Behould, & see, if there bee any sorrow like vnto my sor-
rowe, wth. is done vnto me by the Lord in this daye of his
fierce anger. / Lam: 1: 12: 13.
I seeke death but cannot finde it, I desire to dye, &
death flieth from mee. / Ren: 9: 6.
My soule chooseth strangling, & death, rather to then life.
Job: 7: 11: 14: 15.

God is much grieved to see man so obstinate.
 wh^{ch} makes him repent y^t ever he made man.

Hos: 13/9.

O Simeon & Sibmah; I will weep for thee with y^e weeping
 & fasting. Jer: 48: 31. / Micha: 6/3.

Ephraim is my dear Son, therefore my bowels are troubled
 for him. Jer: 31: 20.

O that my people had harkened unto my ways. Psa: 81: 13

Are not thine iniquities infinite? Job: 22: 5.

O Jerusalem, Jerusalem, thou that stonest the prophets,
 how often would I have gathered y^e. Even as a hen her
 chickens under her wings, but ye would not. Math: 23: 37
 I drew them with cords of love, & laid meate unto them,
 yet they refused to returne. Hos: 11: 4: 5.

Is there no balm in gilliat to restore my people? Jer: 8: 22

Woe unto thee Jerusalem. wilt thou not be made clean?
 when, shall it once be; Jer: 13: 27.

I harkened, & heard, but no man repented. Jer: 8: 6.

All the day longe, have I stretched out my hand to a
 game-saying people most disobedient. Rom: 10: 21.

Zach: 1/12.

Forty years have I borne trouble with this perverse
 generation. Psa: 95: 10 / Jonah: 3: 4 / Num: 14: 22.

I gave them time to repent, yet they would not. Jer: 11: 4 / Rom: 2: 21.

Behold I am prest under y^e as a Cart that is prest wth.
 is full of sheaves. Amos: 2: 13.

What will ye then, shall I come unto y^e with a rodde, or else
 in love, & meeknes; 1: Cor: 4: 21.

How can I pardon thee for this? Jer: 5: 7.

Thou hast bene weary of mee O Israel. Isa: 43: 22.

Therefore, I am weary with repentinge. Jer: 15: 6.

And, when I sawe many wickednesse growne to so great a
 height, I repented y^t ever I made man. Gen: 6: 5: 6.

Runne ye to, & fro through the streets of Jerusalem: & seeke
 in all places, if ye can finde me out one man that exerciseth
 judgement, & seeketh the truth, & I will pardon it. Jer: 5: 1.

In all Sodom, & Gomorah there was not 10: righteous men, to
 save them from destruction. Gen: 18: 20: 32.

There was no man y^t asketh his owne conscience, what have I
 done? but pushed into fyre as the horse doth (scattered) into
 the battle. Jer: 8: 6.

Nay; if God could have found but one righteous man in
 y^e great & populous City of Jerusalem, he would have
 pardoned it, Jer: 5: 1.

Gods promises, y^t a Messia shall come into y^e world, to be a Ruler, & a Saviour of mankind.

The seed of the woman, shall breake the Serpents head
the text: gen: 3: 15: / proof: Heb: 2: 16:

The Lord, hath created a new thing in the earth: a woman shall compass a man. Jer: 31: 22: / proof: gatt: 4: 4

They shall come & stand out of Jacob: & a Brepter shall arise out of Israel. Num: 24: 17: / proof: Math: 2: 9: 11:

The Brepter shall not depart from Judah, untill that Shiloh come. gen: 49: 10: / proof: Math: 2: 1: 2: 3:

Out of Bethleem Ephrata shall come forth to me a Ruler in Israel, whose going forth hath bene from before the earths creation. Micha: 5: 2: / proof: Math: 2: 6:

Out of Egypt, have I called my Son: / Hos: 11: 1: / Math: 2: 15
My first borne Son Israel. / Exo: 4: 22:

I will raise unto David, a righteous branch, a King that execute Judgment, Jer: 23: 5: 6: / proof: John: 1: 45: 46:

A rod, shall growe out from the root of Jesse, & the spirit of the Lord shall rest upon him in wisdom knowledge, & understanding. Isa: 11: 1: 2: / Act: 13: 22:

The Lord shall give y^e this signe, a virgin shall bring forth a Son whose name shall be called Emmanuel. Isa: 7: 14: / proof: Luk: 1: 31: 32: 33:

The Kings of Arabia, & Bala shall present him with gifts, gould, & frankincense. / ps: 72: 10: 11: 15: / Mat: 2: 11:

There was given unto him (by the ancient of dayes) dominion & glory, & a Kingdom y^t all nations might serve, & obey him. / Dan: 7: 14: / proof: Luk: 1: 33:

Hee shall leade his flocke like a Sheppard, & gather his Lambs with his arme, & leade those that are w^e yonge. / Isa: 40: 11: / proof: Math: 7: 28: 29:

Knowe yea therefore that from the going forth of y^e Com^{ment} mandement, to the restoration & building of Ierusalem: unto the Messia y^e promise shall be: 7: weeks: & 62: ~ weeks the street, & the wall shall be built againe: then shall the Messia be cutt off, but not for himselfe. / Dan: 9: 25: 26: / proof: 1: Pet: 2: 22: 23: 24:

This Messia, & our one Deliverer, shall come out of Zion, & shall turne away ungodlines, from Jacob. Rom: 11: 26: 27:

Christ Jesus, in his humane nature.
was borne of a pure, unspotted virgin.

When the Angel told Mary the wife of Joseph that she should conceive a Son, Mary disputed it with the Angel saying how can this thing be, since I have not known man? he answered her, saying, the holy ghost shall come upon thee: & the most high shall overshadow thee: & what is borne of thee shall be called the Son of God: she answered, then be it unto me according to thy word. / Luk: 1: 34: 35: 38. / Mat: 1: 20

And the word was made flesh. / John: 1: 14.
And when the fullness of time came, god sent forth his Son, made of a woman, & made of a Law. / Gall: 4: 4

~~The Lord filled her belly with hidden treasure. / Ps: 17: 14~~
Hee took not on him the nature of Angels, but the seed of Abraham. / Heb: 2: 16 / Rom: 1: 3 / Luk: 19: 9.

Hee was preordained to be borne, before the creation of the world, but not manifested till now at this his birth. / 1: Pet: 1: 20.

When Mary, had brought forth her first borne Son, she wrapped him in swaddling clothes, & laid him in a manger in the Inn, because the house was full of guests: & when the Angels had declared this joyfull tydings unto the Shepherds, suddenly a multitude of Angels in Heavens sang, glory be to god on high, on earth peace, good will towards men. / Luk: 2: 7: 10: 14

Unto us a child is borne, a Son is given, the governor shall be upon his shoulders, his name shall be called wonderful; Counsellor; the mighty god: the everlasting father, the prince of peace. / Isa: 9: 6.

This, is that Christ y. came by water & blood. / 1: Joh: 5: 6
yet in him dwelleth all the fullness of the godhead bodily. / Coll: 2: 9.

For this Saviour, came the wisemen from y. east, to worship him & present him with gould, & myrrour. / Mat: 2: 11
And Phillip & Nathaniell said, we have found out y. prophet Jesus w. Moses spake of. / Joh: 1: 45 / Gen: 49: 10.

Jesus saith of himselfe, I came forth from y. father, & I am come into the world. / John: 16: 28.

The father himselfe w. sent me, hath testified of me. / Joh: 5: 37
saying, this is my belov'd Son in whom I am well pleased, heare ye him. / Math: 3: 17.

Christ was borne a King, a Priest, a prophet,
a B^p, a Shepherd, a Judge, & a Lawgiver. *ps. 110.*

The Lord, who is our Judge, our Lawgiver, & our King
hee will save us. / *Isa: 33: 22.*
There was written on his thigh, King of Kings, & Lord of
Lords. *Rev: 19: 16.*
I have sett my King upon my holy Hill of Zion. *ps: 2: 6*
Behold thy King cometh meekely. / *Math: 21: 5.*
The Jews, they saluted X^t. stiffly, & sayings, hail y:
King of the Jews. / *Mar: 15: 18.*
When Pilat asked our Saviour, whether he were the
King of the Jews, Jesus answered him, to that end was
I borne. / *John: 18: 37. / Rev: 15: 3.*
Hee is the Son of God. *John: 49: 10.*

X^t was borne
a King.
III

Christ abideth a Priest continually. / *Heb: 7: 3.*
Hee is called of God an high Priest, after the Order of
Melchisedike. / *Heb: 5: 10. / Psal: 110: 4. / Heb: 3: 1.* (15)
This high Priest X^t is passed into Heaven. / *Heb: 4: 14.*
This high Priest is holy, harmlesse, & undefiled. *Heb: 7: 26*

X^t was borne
a Priest.
III

Thou Child, shalt be called the Prophet of the most high
to prepare y^e. Lords ways. / *Luk: 1: 76.*
I will raise thee up a prophet like unto thee, w^h shall
speake all that I Command him. / *Deu: 18: 18.*
This is he, that was in the Church in the wilderness w^h:
y^e. Angel, w^h: speake to him in Mount Sina: & w^h: our fa-
ther; whom they disobeyed, & thrust from y^e. / *Act: 7: 37: 38.*

X^t was borne
a prophet.
III

yea are now returned unto X^t. the Shepherd, and y^e.
Bishopp of Soules. / *1: Pet: 2: 25.*
Jesus the great Shepherd of the sheepe; make y^e. perfect
in every good worke. / *Heb: 13: 20: 21.*
for, hee is sent (only) to y^e. lost sheepe. *Math: 15: 24.*

X^t a Bishopp, &
a Shepards.
III

The father, comitteth all iudgm^t. to his Son. X^t. / *Joh: 5: 22: 27*
Hee shall iudge all setv^ts, at y^e. last day. / *Rom: 2: 16. / Act: 17:*
All power is given to X^t. both in Heaven & Earth. / *Math: 28: 18*
Hee is the only Lawgiver; hee is able to save, and to
destroy. *Jam: 4: 12.*
Hee was clothed in a pesture dypt in blood, and his
name is called the word of God. / *Rev: 19: 13. / Isa: 63: 2.*

X^t a Lawgiver,
a Judge, & his
name is, the
word of god....
III

Christ made himselfe y^e Roocke of offence; for
mans saluation, redemption, mediation, & reconciliac^o.

X^t is made y^e
rock of offence

I will lay in Zion a tryed corner stone. / Isa: 28: 16.
Who so ever shall fall on this stone, shall be broken: but on
whome it shall fall it will grinde him to powder. / Math: 21: 44.
This is that stone w^{ch} was set at naught by y^e buildere, & is
nowe become the cheefe corner stone. / Acts: 4: 11.
Blessed be the rocke of my saluation. / 2: Sam: 22: 47.
The stumbled at this stone; because they sought saluation
not by faith but only by works. / Rom: 9: 32.
X^t is become a stumbling stone, & a rocke of offence to
both houses of Israel. / Isa: 8: 14: 15. / 1: Pet: 2: 8.
Symon saith, who should this thyld X^t is set for y^e fall, &
risenge againe of many, & for a signe to be dayly
spoken against. / Luk: 2: 34.
X^t made himselfe synne for vs, that of himselfe knewe
no synne, & so by him be made righteous. / 2: Cor: 5: 21.

X^t is made a
Saviour.....

God hath ordained X^t for a Saviour. / Acts: 5: 31. / Luk: 2: 11.
Hee raised him from y^e seed of David. / Acts: 13: 23.
And hee is come to save that w^{ch} is lost. / Math: 18: 11.
There is no other Saviour besides him. / Hos: 13: 4.
Neither is there Saluation in any name under heauen,
to be saved by. / Acts: 4: 12. / John: 1: 29. / Acts: 13: 47.

X^t is made a
Redeemer.

All flesh shall knowe that I am thy redeemer. / Isa: 49: 26.
I gave my selfe for a ranfome for all synners. / 1: Tim: 2: 6.
Hee redeemed vs from the curse of y^e Law, by making
himselfe a curse upon a tree. / Gall: 3: 13. / Ren: 5: 9.
Hee ranfomed vs from the grave, & redeemed vs from
the powde of death, by his sufferings. / Hos: 13: 14. / Isa: 22: 22: 25.

X^t is become a
Mediatour.

Hee is at the right hand of god mediating for vs. / Rom: 8: 34.
There is but one Mediator, & that is X^t Jesus. / 1: Tim: 2: 5.
A mediator, is not for one, but many. / Gall: 3: 20.
X^t is the Mediator of the new Couenant, who speaketh bet-
ter things for vs, then y^e blood of Abel. / Heb: 12: 24.
As hee poured out his soule unto death, he made inter-
cession to his father for synners. / Isa: 53: 12. / Luk: 23: 34.

X^t is become o^r
Reconciliation

we are reconciled to god by X^t death & saved by his life
in faith. / Rom: 5: 10. / Ephes: 2: 15. / Dan: 9: 24. / Col: 1: 20: 21.
He did behoove X^t to be made like unto his bretheren, to make
reconciliation for the synners of the people. / Heb: 2: 17. / 2: Cor: 5: 18: 19.

Christ, hath made himselfe a pattore of humility, & obedience, by his sufferings...

Christ went downe with his parente to Nazareth, & was
subiect & obedient unto their Commands. / Luk. 2: 51.
As by the disobedience of one man many became sinners so by the
obedience of one many shall be righteous. Rom. 5: 19.
Christ took upon him the forme of a servant. / Phil. 2: 7.
Psa. 113: 6. / Zeph. 2: 3.
Though he was a Son, yet learned he obedience, to show
his Disciples y^t they should not be Lords over Gods heritage
but humble examples to the flocke. / Heb. 5: 8. / 1: pet. 5: 3.
Take my yoaake upon y^e. (saith X^t) & learne of mee, for I am
meeke, & lowely in hart, Math. 11: 29. / Math. 5: 5. / 1: pet. 3: 4.
Tell the daughters of Zion, behould & come quickly unto
y^r ridinge upon an asse. / Math. 21: 5. / Math. 11: 29.
Moses, (in those dayes) was the greatest man upon
earth, & yet the meekest living. / Numb. 12: 3.
Christ was content to be led away as a sheepe to the
slaughter: & like a Lambe dumbe before y^e. hearene
suffered hee himselfe to be scourged, staffed, & crowned wth
thornes & spitt upon. / Act. 8: 32. 33. / John: 19: 1. / Mar. 15: 17.
John: 18: 22.
Jesus washed his Disciples feet. & wiped them with the
same towell wth gilt his body. / John: 13: 5.
Christ became despisable, & rejected of men: a man
full of sorrowes, & acquainted wth grieffe: the chastise-
ment of our peace was upon him. / Isa. 53: 3. 5.
Christ thus suffered for us, for our example: hee did
no hymne, neither was there any guile found in his mouth,
who being reviled, & threatened answered not againe,
but referred himselfe to iudgment. / 1: pet. 2: 21. 22. 23.
Christ became poore; y^t we (through his poverty) may
be made rich. / 2: Cor. 8: 9.
Hee confesseth (to his humanity:) it is my father y^t honour
mee. / John: 8: 54.
Hee gave his backe to y^e. smytters: & his cheekes to them y^e.
pauld of his hand: & hid not his face from shame, &
spittinge. / Isa. 50: 6.
X^t said to the 2. Disciples at Emans; O yea foolis ought I
not to have suffered all this things, & then to enter into
glory. / Luk. 24: 26. 27. 46. / Act. 17: 3. / Act. 26: 23.
We see Jesus X^t, who was made a little lower then y^e. Angells
for y^e. suffering of death, for every man: made Captaine, to
perfect the salvation of y^e. righteous. / w^{ch} hee calleth his brethren. / Heb. 2: 9. 10. 11.

we ought to humble
our selves, as this
sochylde in y^e. gospell.
Math. 18: 4.
If we humble our
selves, under the
mighty hande of
god, (as X^t did)
then he will ex-
alt us in tyme.
1: pet. 5: 6. 7. as
2: Chro. 12: 7. 12.
1: King. 21: 29.
If we suffer, wee
shall also reigne
with him. 2: Tim.
2: 12.
The sufferings of
this world, are
not worthy to be
compared with y^e.
glory, w^{ch} hereafter
shall be revealed
in us. / Rom. 8: 18.
as y^e. sufferings of
X^t. aboundeth in us,
so, our consolation
also aboundeth in
X^t. / 2: Cor. 1: 5.
y^e. ornament of a
meek, & gentle
spirit: is (in y^e. sight
of god) of great price
1: pet. 3: 4. 8. 12.

Christ suffered an accursed death on a crosse,
& y^e 3^d day, raised himselfe from y^e Grave. &c.

A wake o sword against my Sheppard, & the many y^e is
my fellowe (saith the Lord). Zecha: 13. 7. / John: 8. 28.

Christ, for the ioye that was set before him, endured y^e
crosse, & dispyed the shame. / Heb: 12. 2. / 1. John: 3. 19.

He hath troden the wyne presse alone, & hath stamed
his garmente in the blood of his people. his owne arme
brought saluation, & his fury upheld him. / Isa: 63. 3. 5.

Christ, bare our synnes in his owne body, one a tree.
1. Pet: 2. 24. / gall: 3. 13. / Deu: 21. 23. / John: 3. 14.

Hee gave himselfe to death for vs. Titus: 2. 14.

Christ was put to death in the fleshe; but quickened in
the spirit: by w^{ch} hee went, & preached vnto the
spirittes in prison. / 1. Pet: 3. 18. 19.

Hee was crucified by the determinate counsell, and
fore knowledge of God. / Act: 2. 23.

Joseph, who had byn x^ps discipole, begged the body of Pilate,
& when he had wrapped it in cleane linnen: & Nicho-

demus had embalmed him with spices according to the
custome of the Jewes: they put him into Josephs new
tomb, & rolled a great stone before the same. w^{ch} was
hewen out of a rock. / Math: 27. 57. to 60. / John: 19. 40.

Then, the pharisees, & the chief priests said to Pilate, Remem-
ber y^e this Iudaean said after 3. dayes hee would
arise againe, therefore raise a strong watch to guard
the tombe, & seale the stone. w^{ch} was done. / Math: 27. 62. to 66.

Nevertheless x^p arose from his grave, & became the
first fruits of them that slept. els what should they do y^e
are baptized, if the dead arise not againe. / 1. Cor: 15. 20. 29.

The Angels told Mary (who sought Iesus) that he was
arisen, & gone before them into Galilee. Math: 28. 1. to 7.
Psa: 16. 10. / Luk: 24. 34.

Iesus told Martha; I am the resurrection, & the life, hee
that believeth in mee, (though hee were dead) yet shall
he live. John: 11. 25. 26. / John: 2. 19. 21. 22.

Be of good comfort, for I have overcome the world, saith
Christ to his disciples. John: 16. 33. / Act: 2. 24.

And, I am hee y^e liueth; & was dead; but behold I am aliv
for evermore; & I have the keyes of Hell & death. / Rev: 1. 18

Christ, being raised from death, dyeth no more. / Rom: 6. 9

Blessed be God, who in his abundant mercy, hath begotten vs
again into a lively hope. by y^e resurrection of Iesus. / 1. Pet: 1. 3

x^p raised him
selfe from y^e
grave

Christ ascended up into heauen, to remaine w.
his father bodily; but sent downe y^e holy ghost: &

Christ went up into Heauen to prepare habitations for
his blessed. *John: 14: 2. / John: 6: 62.*
As X^t was speaking to his disciples, they beheld him taken
up into Heauen. *Acts: 1: 9. / 1 Tim: 3: 16.*

Christ is entered into the highest heauens: *Heb: 9: 24.*

In w^h not man euer ascended, but the sonne of man. y^e
came downe from thence. *John: 3: 13. / Ephes: 4: 10.*

Whome these Heauens must containe vntill y^e tyme of
restitution of all things. *Acts: 3: 21. / Heb: 10: 13.*

Steven, being full of the holy ghost, said, behould, I see
the Heauens open, & the sonne of man standing at y^e
right hand of God. *Acts: 7: 56.*

Christ ascended up on high, & led captivity captive
& redeemed of his father, quicke for men. *Psa: 68: 18.*

Howe I god. from y^e I will send y^e y^e comforter. *John: 16: 7.*

Iesus said vnto Mary; tearch me not, for I am not
yet ascended up vnto my father. *John: 20: 17.*

The Comforter, shall abide with y^e: for euer. *John: 14: 16.*

When hee is come hee will take of mine. *John: 15: 26.*

Hee shall make intercession for y^e: with groane. *Rom: 8: 26.*

Hee shall shyne in y^e: harte, & giue y^e: the light of his
glory & knowledge. *2: Cor: 4: 6.*

Then X^t breathed out his disciples saying, receive ye
the holy ghost. *John: 20: 22.*

Hee came downe from Heauen, on the day of Pentecost,

whose noyse seemed like vnto the rushing of many
great waters: & vpon the disciples came downe as

it were a cloven fire tongue, which rested vpon them,
then they spake according to y^e: spirit. *Acts: 2: 2: 3.*

And, because ye are Sonnes, god hath sent forth the
spirit of his sonne into y^e: harte. *Gall: 4: 6.*

Every good gift, it cometh downe from Heauen, euen
from the Father of light. *James: 1: 17.*

The holy ghost, came downe vpon our Saviour (at his
baptisme) in the likeness of a dove. *Math: 3: 16: 17.*

We haue receiued the spirit of god: by whome wee
shall knowe those things that are giuen vs. *1: Cor: 2: 12.*

Enoch; he was translated before y^e: Lawe. Elias in the
Lawe. & X^t in the gospell; to assure vs that wee shall a-
rise againe both body, & soule, by faith. *Heb: 11: 5.*

X^t sent downe
the holy ghost
III

see page 159/170

Mans regeneration; or newnes of life; be-
 gotten by X^t; by the holy ghost; to a new birth
 Behold (saith god) I make all things new. / *Rev. 21:5.*
 Except a man be borne againe, he cannot see god. / *Joh. 3:3:5.*
 But yea one the new man, wth (after god) is created in
 right confesse, & true holines. / *Eph. 4:24. Col. 2:10. 1. Joh. 5:1:4.*
 Whosoever is borne of god, cannot comitt synne. / *1. Joh. 3:9.*
 Blessed is he, who hath part in y^e first resurrection, on
 the second death hath no power. / *Rev. 20:6. Phill. 3:3. Col. 2:*
 We are borne againe, but not of fleshe, & blood, but of
 god through X^t. / *John: 1:13. Rom. 5:19. 1. Pet. 2:2.*
 Behold (saith god) I create new heavens & new
 earth, & the former shall be forgotten. / *Isa. 65:17. Isa. 66:*
 John the Evangelist (in his vision) had a glimpse of this
 promise. / *Rev. 21:1.*
 If any man be borne of X^t, hee is a new creature; out-
 sydes synne are past away. / *2. Cor. 5:17. 1. Pet. 1:3:23.*
 Of his owne good will begate he vs, with the word of truth
 to be a kinde of his first fruite. / *Jam. 1:18. Joell. 3:18.*
 By the washing of regeneration, & renewing of the
 holy ghost; not by any works of our owne. / *Tit. 3:5. Att. 22:*
 Christ cleanseth, & sanctifieth the people of his Church
 by the washing of water, & by blood. / *Eph. 5:26.*
 There is no condemnation to such, as are in Christ
 Jesus. / *Rom. 8:1. Gen. 17:1. Rev. 17:14. 1. Th. 5:4:7(14).*
 So many as are led by gods spirit, are gods sons. / *Ro. 8:*
 They are the children & heires of god, & coheires with
 Christ Jesus. / *Rom. 8:16.*
 Though our outward man decaye; yet our inward
 man, daily reneweth. / *2. Cor. 4:16.*
 We are buried by X^t in baptizme, unto his death, to
 walke in newnes of life. / *Rom. 6:4.*
 By one spirit, and we all baptizd into one body. / *1. Cor. (12:13)*
 Our circumcision is the putting away of synne from
 the body of our fleshe. / *Col. 2:11:12. 1. Cor. 7:19. Gen. 17:*
 Hee, that followeth X^t in this regeneration; shall sit
 on the throne of gods glorie; & iudge Israell. / *Math. 19:28.*
 Then blessed be god, who (through X^t his sonne) hath be-
 gotten us unto a lively hope of regeneration. / *1. Pet. 1:3:23.*
 Hee, that believeth this testimony: hath set to his seale y^e god is
 true: but y^e wrath of god shall rest upon him y^e denyeth it.
 / *John. 3:33:36.*

41

God, his instructive admonitions, & comfortable
inlightenings of sinners, vnto saluation. x.

Seek ye the Lord, whilst he may be found. / Isa: 55: 6.
Heale to doe euill, & learne to doe well. / Isa: 1: 17.
Remember thy creator, in the dayes of thy youth. / Eccl: 12: 1.
Seek the Lord, & ye shall liue. / Amos: 5: 6.
Cast thy burden vpon the Lord, & he will sustaine y. / Ps: 55: 22.
Redeeme thy soule, for the dayes are euill. / Ephes: 5: 16.
Hee that maketh his election sure, shall neuer fall. / 2: Pet: 1: 10.
Hee that forsaketh his synnes shall finde mercy. / Pro: 28: 13.
Hee that will come to mee, I will by no means cast out. / Joh: 6: 37.
Blessed are they, that hunger after righteousnes. / Math: 5: 6.
Godly sorrow worketh repentance to saluation. / 2: Cor: 7: 10.
When Ephraim spake humbly, hee exalted himselfe. / Hos: 13: 7.
Put yeal on charity, for it is the bond of perfecture. / Col: 3: 14.
Fight the good fight of faith, & lay hold on eternall life. / 1: Tim: 6: 12.
Blessed are the poore in spirit. / Math: 5: 3.
Come out of Babylon, & bee not partaker of her synnes. / Ren: 18: 4.
This is all that god requirer of thee. / Thy hart. / Pro: 23: 26.
The mist shall liue by faith. / Heb: 10: 38 / Heb: 11: 6 / Rom: 10: 17
My grace shall be sufficient for them. / 2: Cor: 12: 9 / Isa: 40: 29
I will betrooth them vnto me in kindness, & mercy. / Hos: 2: 19
Dare not I am with thee. / Isa: 41: 13 / Luk: 12: 32.
I will looke to such, as bee of a poore contrite spirit. / Isa: 66: 2.
I will direct their works in truth. / Isa: 61: 8 / 1: Pet: 3: 17.
Ye haue not chosen mee; I haue chosen y. / John: 15: 16.
I haue chosen thee in y. furnace of affliction. / Isa: 48: 10.
I come to seeke such as are lost. / Luk: 19: 10 / Ren: 3: 20 / 2: Tim: 2: 1.
My spirit maketh intercession for y. / Rom: 8: 26 / 1: Joh: 2: 1.
Thou shalt bee taught of god. / John: 6: 45 / Isa: 54: 13.
Awake thou that sleepest in ym, & Christ Iesus will
give thee life. / Joel: 2: 12 / Ephes: 5: 14 / Math: 4: 2.
For my thoughte, are not as your thoughte. / Isa: 55: 8.
I will teache thee to profitt, & leade thee in the wayes
which thou shouldest goe. / Isa: 48: 17 / Ren: 3: 19.
Thenfore washe yea, & make yea cleane, & reasoany
more to doe euill. / Isa: 1: 16 / Joshua: 24: 14.
god is gracious to such as bee cleane harted. / Ps: 73: 1 / Ps: 24: 3-4.
My sonne, make thy confession to god, & hyde nothinge that
thou canst possibly thinke of, from him. / Joshua: 7: 19.
Hee that concealeth his synnes shall not prosper. / Pro: 28: 13.
But hee that confesseth truly, & forsaketh them, shall
finde mercy. / Pro: 28: 13.
Be not weary in well doing: for in due season yea shall receiue
blessings, if yea faint not in y. deuotions. / gall: 6: 9 / 2: Cor: 12: 10
Repent, this daye. / Heb: 3: 7: 13 / 1: Thes: 5: 2 / Isa: 65: 25.

gods admonitions
to repentance.
III

gods comfortable
inlightenings
III

Gods compassionate callinge of backsliders;
to returns to repentance, & laue. Syme

O Ierusalem, washe thy hart from wickednes & thou
shalt bee saved. / Jer. 4:14. / Lev. 26:44.
Turne, o backe slydering Ierusalem. / Jer. 3:13. 14. 15.
Returns, returns, O Shunammite, returns, that I
may looke vpon thee. Cant. 6:13. / Jer. 4:1. / (3.)
Harken, & come vnto mee, & y^r soule shall liue. Isa. 55:
Turne yea, o turne yea from y^r euill wayes, for why
will y^e dye o howse of Ierusalem. as I haue, I haue no ple-
sure in the death of any. / Ezek. 33:11. / Ezek. 18:31. 32.
O Ephraim, O Iudah what shall I doe vnto thee, for
thy goodnes passeth away as morning dewe. / Hos. 6:4.
Will yea goe away from mee? John. 6:67. / Jer. 22:29.
Thou art weary I me & Ierusalem. / Isa. 43:22.
O doe not this abominable hymne wh^{ch} I hate. Jer. 44:4.
Returne, o backe slydering Ierusalem. & I will withdraw
myne anger, & bee mercifull vnto thee. / Jer. 3:12. 13.
I will pity y^e; euen as a father doth his children. Ps. 103:
O howse of David, doe yea thinke it but a small thinge
to weary mee? saith the Lord. / Isa. 7:13.
Should I stand at the dore, & knocke; if any man will
open, I will come into him, & suppe with him. / Rev. 3:20.
I am sent, to saue y^r lost sheepe of Ierusalem. Math. 15:24.
O that thou wouldest harken to my Comandement, then
should thy peare bee as a cedar; & thy righteousnes, as
the wauers of the Sea. / Isa. 48:18.
This is all that god requireth of thee: onely feare, &
loue him, & walke in his wayes, with a perfect hart
& soule. / Deu. 10:12. / Jer. 3:13.
And returne vnto god, with fasting, weeping, &
mourning. / Joel. 2:12.
There shall be more ioy ouer one Syme that truly re-
penteth, (in heauen amongst the Angells) then for 99.
righteous y^e needs no repentance. / Luk. 15: 7:10.
And, before an humbled Syme talleth, god will make
answere: & whilst they are speaking hee will heare, &
helpe them. / Isa. 65:24. / Ezek. 18:23.
As I haue saith the Lord, I haue no pleasure in the death of
the wicked, turne yea, o turne yea from your euill wayes
& liue, for why will y^e dye o howse of Ierusalem. / Ezek. 33:11.
But, my people are foolish, & sottish, Jer. 4:22. / Jer. 5:3:

Gods gracious Promises; of pity, mercy,
& pardon; to relenting Symmers. ✕. ✕.

Come unto mee, all yea that Labour, & I will give rest
unto y^e soules. Math. 11: 28 / Isa: 60: 15: 16.
Though your Symmes were as scarlett: yet will I make
them whiter then snowe. / Isa: 1: 18 / Den: 7: 13: to 16.
I will walke away thy resolutions throughly: and annoynt
thee with oyle. / Ezek: 16: 9. / Zach: 12: 10. / Act: 2: 17.
I will make a Covenant of peace with thee, & place
thee in the midst of my Sanctuary. / Ezek: 37: 26.
I will turne your mourning into ioye. / Jer: 31: 13.
I will redeeme thee out of the hand of y^e wicked. Jer: 15: 21.
I will leade y^e in a way wh^{ch} y^e have not knowne, and
make your darkened light. / Isa: 42: 16 / Den: 10: 16.
I will betroothe thee unto mee in righteousness, and
kindnes, & mercy. / Hos: 2: 19. / Ezek: 11: 19. / Psal: 147: 3.
I will thinke them, & they shall be my people. / Ezek: 37: 23.
I will write my Lawe in their hearts. / & they shall all
knowe mee. / Jer: 31: 33: 34. / Luk: 17: 21. / Jer: 24: 7.
I will give them mouthes to speake such wisdom as y^e
their adversaries shall not gainsay, or resist. / Luk: 21: 15.
I will open their eares, & seale their instructions by visions,
and Ordained, & sayings. / Job: 33: 14: 15: 16. / Isa: 30: 21.
I will open their understanding, & teach them y^e mystery
of the Scriptures. / Luk: 24: 45. / Jer: 32: 39.
I will so put my feare in their hearts y^e they shall not de-
part from mee. / Jer: 32: 40. / Psal: 2: 11. / Isa: 59: 21.
I will cause my spirit to shyn in y^e hearts. / 2: Cor: 4: 6.
I will say unto a people y^e were not my people; thou
art my people; & they shall answer y^e art my god. / Hos: 2: 23.
I have redeemed thee, feare not, thou art myne. / Isa: 43: 1.
O thou afflicted, comforted with comfort, & not comforted,
Behold, I will lay thy foundations wth Sapphires. / Isa: 54: 11.
I will build o^uer ruins, & peop^{le} o^uer earth, for god hath com-
forted his people, & will have mercy. / Isa: 49: 13.
I will heale their backslidings, & love them freely. / Hos: 14: 4.
I will ransom them from y^e power of y^e grave. / Hos: 13: 14.
I will blot out all thy Symmes. / & forgive thee. / Isa: 44: 22.
I will compassionately forgive their Symmes. & tall them in
to the Sea. / Micha: 7: 19. / Jer: 33: 8. / 2: Sam: 12: 13. / Nehem: 9: 17.
Thyne iniquities are pardoned. / Jer: 33: 8. / Isa: 6: 7.
Tell Ierusalem, y^e her want faire is accomplished, & her Symmes
are pardoned in a double measure. / Isa: 40: 2. / Isa: 54: 8. / 9.
All are yours; & yea are X^e; & X^e is Gods. / 1: Cor: 3: 22: 23.

Conditions of repentance, y^e god expects
performance of, before hee grants pardon.

1. King. 8: 25

If my people w^h are called by my name, shall humilitie
themselves, & praye, & seeke my face, & loane of to
Lyne, then will I forgive them. 2. Chro. 7: 14. Lev. 26: 40. Ezr. 42:
If they will call vpon me in trouble with all their
harts, then will I deliuer them. Ps. 50: 15. Jer. 39: 13. Den. 4:
If yea will cleanse y^r hands, & purifie y^r harts, I will
drawe neere vnto y^e. Jam. 4: 8. Rom. 8: 13. Ios. 2: 14.
If yea will obey my voyce, yea shall be a peculiar trea-
sure vnto mee, aboue all people. Exo. 19: 5. Exo. 6: 7.
If the wicked will retorne from his wayes, & repent,
hee shall not dye, but liue. Ezek. 18: 21. Ios. 4: 1.
But, except yea be conuicted, & become nowe meane
yea cannot be saued. Math. 18: 3. Math. 5: 8.
If thou seeke the Lord, with all thy hart, & soule, then god
will be found. Den. 4: 29. Math. 3: 6. Coll. 3: 1.
god requires, that thou shouldest deale iustly, loue me-
ry & walke humbly before him. Micha. 7: 8.
If any mans worke abide fiery tryall, he shall receiue his
rewards. 1. Cor. 3: 14: 15.
If this things be in y^e, they & abound: that make y^e y^e y^e
shall neither be barren, or infructfull. 2. Pet. 1: 8.
If thou doe well, shalt thou not be accepted? gen. 4: 7.
If thou faint, in the day of aduersity, thy faith is then but
small. Pro. 24: 10. Heb. 3: 6. Den. 4: 29: 37.
If thou drawe out thy soule to the hungry; & satisfie y^e afflic-
ted soules: then shall thy light arise in obscurity: & thy dark-
nes be as y^e noone day. Isa. 58: 10.
If yea be buffeted for well doing & beare it patiently, y^e
shall be acceptable vnto me. 1. Pet. 2: 20.
If yea continue in my word: then are yea my disciples
indeed. John: 8: 31.
If yea continue in faith, & charity, holines, & sobriety, then
shall yea be saued. 1. Timi: 2: 15.
If thou turn away fast from doing thy pleasure on my
Sabboth, & call my holy day thy delight. Isa. 58: 13.
If yea forgive trespasses freely, & chearefully. Math. 6: 14.
If yea continue in faith grounded, & settled, & be not moued
away from the hope of the gospel. Coll. 1: 23.
If thou hast a willing mynde, it is acceptable. 2. Cor. 8: 12.
If yea as intire heart, consent not. Pro. 1: 10.
If yea loue me, keepe my Commandements. John. 14: 15.
If yea refuse, yea shall be denoued. Isa. 1: 20.

Heavenly iaculations sent v^o to God, from
an humble penitent Symon, &c. &c. &c.

Out of the Deeps have I called vnto thee O Lord. Ps: 130. 1
Euen with my whole hart, have I tryed, Ps: 119. 145.
With my soule, have I desired thee in the night; and
sought thee early. Isa: 6. 9.
O Lord heare; O Lord forgive; O Lord hearken, & doe, & defend ^{not}
tome from thine owne sake. Dan: 9. 19.
Cast me not out of thy presence O god, & take not thy holy
spirit from mee. Ps: 51. 11. Ps: 71. 9.
For as the hart panteth after the water brooks so long-
eth my soule after thee O god. Ps: 42. 1. 2.
Be mercifull vnto mee O god, for my soule trusteth in
thee, & powder the shadowe of thy wings shalbe my re-
fuge vntill this calamitie be past. Ps: 57. 1.
Forsake me not O god of my saluation. Ps: 27. 9.
Neither bee thou a furrow vnto my soule. Job: 17. 17.
But walke me thoroughly, from myne iniquities, &
cleane me from my Syme. Ps: 51. 2.
And bringe my soule out of trouble. Ps: 143. 11.
O Lord create in me a cleane hart, & renewe a right
spirit within mee. Ps: 51. 10.
And let me not wander from thy Comandment. Ps: 119. 10.
O my father, thou art the guide of my youth. Gen: 3. 4.
Remember my prayer as incense; & the lifting v^o of my
hands as an evening sacrifice. Ps: 141. 2.
Vnto thee O Lord belongeth iudgement. Ps: 62. 12.
Lord, blot out all my transgressions. Ps: 51. 1. 9.
Howe longe Lord wilt thou bee angry, shall thy iudgements
burne like fire. Ps: 79. 5.
My god, my god, why hast thou forsaken mee. Math: 27. 46.
When I cry vnto thee thou dost not heare mee, nor re-
garde my prayer. Job: 30. 20. Isa: 63. 15.
Behold O god, for I am in distress; my bowels are troubled;
& my hart is turned within mee. Lam: 1. 20. Ps: 143. 8.
Lord teache mee to knowe the way wherein I should walke.
good father, if it bee thy will, let this curre passe from mee.
Math: 26. 39.
Hide not thy face from mee in this my calamitie, but re-
surne thine ear to heare my prayer O god, & answer mee
speedily. Ps: 102. 2. Ps: 30. 7.
I thought thou wilt O Lord, I will trust in thee. Job: 13. 15.
And ioye in the god of my saluation. Job: 31. 13.
For, he is my shield, & tower of defence. Ps: 28. 7. Pro: 18. 19.

see pag: 186/

The penitentiall confessiones, of an
humble, sorrowfull Soule. *W. W.*

O Lord, my bowels are turned: & my heart is troubled w.
in mee, for my rebellious transgressions. Lam: 1: 20.
I am ashamed, & blushe, to lift up my face to thee o god, for
the greatnes of my syme. Ezra: 9: 6. Jer: 3: 25.

Wee are all, as an unclean thing: & all our righteousses
as filthy raggs. Isa: 64: 6.

I will declare all myne iniquities, & bee truly sorry
for my syme. Psa: 38: 18. Psa: 41: 4.

In my flesh, there dwells no good thing. Rom: 7: 18.

I confesse before thee o Lord, y: I am vile. Job: 40: 4.

Therefore, I will abase my selfe in myne owne sight, &
abhorre my selfe in dust, & asher. 2: Sam: 6: 22. Job: 42: 6.
Psa: 32: 3. 1: Pet: 4: 3.

O Lord: to vs belongs confusion. Dan: 9: 8.

For wee haue done very foolishly, & sinned greatly, 1: Chro:
Wee haue delt very corruptly with thee o god, in disobey-
ing thy Lawes. Nehem: 1: 7. Ezra: 9: 7.

Lord cleane thou mee from my secret faults: & pardon y:
greatnes of my syme. Psa: 19: 12. Psa: 25: 11. Psa: 51: 3.

Woe is mee, I am budome; for, I haue bynd a man of un-
cleane lipps, & haue dwelt amongst syme. Isa: 6: 5.

I was enuious, when I sawe the foolish in prosperitie.
Psa: 73: 3: 22.

O wretched man y: I am: who shall deliuer mee from y:
body of this death. Rom: 7: 24.

I haue highly sinned: what shall I doe unto thee, O thou
preseruer of mee. Job: 7: 20.

I haue sinned against Heauen, & before thee o god: & I am
not worthy to bee called thy Sonne. Luk: 15: 21.

Heare, o people, & behould my sorrowes; for I haue grie-
uoussly rebelled against my god. Lam: 1: 18.

Therefore (with Ezra) I will praye, & confesse, & cast my
selfe downe before him with weeping. Ezra: 10: 1.

And humble my selfe, (as did the Kings, & Princes of Israel
confessing, that y: Lord is righteous. 2: Chro: 12: 6. 32: 26.
Judges: 10: 15: 16.

I will repent mee thoroughly of this myne iniquities; and
praye god, if perhaps there is wicked thought & actions of zeph: 2
my heart, may by gods grace bee forgiven mee. Act: 8: 22.
For, I am the greatest of Syme. 1: Tim: 1: 15.

The earnest desires, y^e a poore ignorant soule
expresseth; to gaine salvation, & conversion. v.

The unlearned Eunuch; desired phillips to instruct
him in the misteries of Scripture. Acts. 8.31.
By Luidas earnest attention, & belief in gods word
prophesied, god opened her hart, & she was converted
from her former blindness. Acts. 16.14. Acts. 13.48.
They came early into the temple. Luk. 21.38.
They settled their harte delightfully to heare gods word
prophesied: 2. Chro: 11.16. Isa: 55.3.
They crye out unto their brethren; come, & lett vs seeke
the Lord. Hos: 6.1. Isa: 25.9. Job. 36.22. Mat: 3.16.
They humbly aske the minister that converteth them, as
paul did xt; what wilt thou have vs to doe? Acts. 9.6.
They are not phariseis: but smiting their breast as
did the poore publican) they daily crye out, Lord, be
mercifull to mee a poore sinner. Luk. 18.13.
saying, with my whole hart, will I seeke the Lord
god early. Psal: 119.10. 1. Cor. 14.24.25.
They inquire of the Ministers; zealously, & fervently,
What shall wee doe to be saved. Acts. 2.37. Luk. 3.10.
Their harte burneth within them: when the Minister opens
the Scriptures: as it did in the harte of the disciples
whome Jesus talked with, as hee walked with them
to Emmaus. Luk. 24.32. Habbur: 3.16.
They goe out into secret places, & weepe for their sinnes,
as peter did. Mat: 26.75.
Theis desires, proceed not from the will of y^e fleshe, or
from the will of man, but from god. John: 1.13. Jam: 1.18.
Rom: 9.16. Exo: 9.16.
O heare mee, & if I have done any iniquitie, tell me
of it, & I will doe so no more. Job: 34.32.34.
Where with shall a yonge man cleanse his ways. Ps: 119.9.
peter: by on Sermon, converted 3000 such soules:
that lived after righteousness. Acts. 4.4.7. 1. Sam: 10.26.
harte touched

A Symmer, truly mortified. 6

O Lord; I am determined not to know any thinge (amongst Symmers) save X^t. Jesus crucified. 1. Cor. 2: 2.
 I will take heed to my wayes, y^t. I symm not. Psa. 39: 1.
 I sett no wicked thinge before myne eyes. Psa. 101: 3. Job. 31: 1.
 I have thought on thy wayes: & turned my feet unto thy testimonies. Psa. 119: 59.
 I will walke in thy house with a perfect hart. Psa. 101: 2.
 I will washe my hands in riotously, so will I joyfully come to thy table. Psa. 26: 6.
 My hart is like waxe: it melteth in my bowells. Psa. 22: 14.
 I have roared, for the very disquietnes of my hart. Psa. 38: 8.
 I sitt all alone mourning, being filled wth. thy heaving & indignation. Jer. 15: 17.
 I abhorre my selfe, & repent in dust & ashes. Job. 42: 6.
 I have mingled my drinke wth. my teares. Psa. 102: 9.
 I keepe vnder my bodie, & burne it into submission. 1. Cor. 9: 27.
 I am crucified with X^t. in my fleshly members. Gall. 2: 20.
 I am become a wonder unto many: but thou art my stronge refuge o god. Psa. 71: 7.
 O that myne eyes were a fontaine of teares, to bewaile those my symmes w^{ch}. have drawne so much precious blood from the side of my Saviour. Jer. 9: 1.
 Woe is me, that I am constrained to dwell amongst such as hate peace. Psa. 120: 5. 6. Psa. 119: 11. Psa. 39: 1.
 And, to be separated from a godly minister or friend, (on whose worthe I have settled my affections zealously.)
 I cannot forgette teares. Act. 20: 37. 38.
 I will keepe gods feast, with the pulcrumented bread of sincerity, & truth. 1. Cor. 5: 8.
 goe thy wayes: eate thy bread with ioye; & drinke thy wyne with a merry hart; for god now accepteth of thy good works. Eccl. 9: 7.

A Symmer, truly converted.

Should an Israelite indeed, in whom there is no guile,
saith X^t. by Nathaniell. / John: 1: 47. / Isha: 63: 8. / Mall: 4: 2.
Pharaoh askt his servants, if they could finde such another
iust man as Joseph was: a man, in whom the spirit of
god is? / genis: 41: 38.
Job, was a perfect man, & one that feared god, & did
eschew all euill. / Job: 1: 8. / Isha: 63: 8.
Noah was a iust man, & walked with god. / gen: 6: 9: 22.
Dauid, was a man, after gods owne hart. 1: King: 14: 8.
Hizekiah, walkt in gods wayes perfectly. / 2: King: 20: 3.
Joseph y^e Counsellor, was a iust man. Luk: 23: 50.
Such as these men; they renounce the hidden things of
dishonesty, & commend all their actions to the power,
& trust, of any godly mans conscience. / 2: Cor: 4: 2.
1: Tim: 3: 9. / John: 3: 21. / 2: Cor: 1: 12. / Isha: 26: 1.
They loue righteousnes: but hate iniquity. / Heb: 1: 9. / Rom: 6:
2: Cor: 7: 1: 2. / Isha: 33: 15: 16. / Isha: 119: 101. / Act: 24: 16.
Their paths are, as the shyninge light: w^{ch} shyneth more,
& more, untill the perfect day of iudgment. / Iero: 4: 18.
Though they see not X^t, yet they believe, & reioyce in
him, with unspeakable ioy & glory. / 1: Pet: 1: 8. / Joh: 20:
Thei soules, are fastly anchored in that hope, w^{ch}
entereth into that lijs with in y^e waile. / Heb: 6: 19: 24: 25:
Ephes: 1: 13: 14. / Job: 13: 15. / Heb: 10: 35. / Jude: 20. / Rom: 8:
They are sorely grieved, & vexed, when they see, or heare
of the vngodly actions, or speeches, of the wicked. / 2:
2: Pet: 2: 8. / Isha: 101: 3. / Isha: 118: 24: 4.
They onely accompany such as feare god, and keepe his
Commandem^t. / Isha: 119: 63.
They visitt the fatherles & needy widowers, w^{ch} is pure
religion in the eyes of god. when they keepe themselves
unspotted in the world. / Iam: 1: 27.
They are assured, that all their best actions are nothing
acceptable before god, if charity bee wanting. / 1: Cor: 13:
These are they, w^{ch} came out of great tribulations: and
haue washed their robes, and made them white in the
blood of the inoerent. / Iam: 7: 14. / Isha: 38: 17.
These are they, that keepe gods Commandem^t: & the faith of
Iesus, like S^t. in patience. / Iam: 14: 12. / 2: Cor: 1: 12.
There is no condemnation to such who walke not after the
fleshe, but after gods spirit. / Rom: 8: 1.

so was zacharie
& Elizab. Luk: 1:

yet knowe, y^e al-
though god is phar-
se to accept of y^e.
indignours: they
were not perfect
according to y^e law
only, in faithfull
desire. for god
hath concluded all
vnder sin, that
grace may abound
Rom: 3: 23: 24.
1: Kings: 8: 46.
Ecc: 7: 20.
Iero: 20: 9.

A soule truly converted; hateth y^e worlde;
& feares not death at any tyme. &c. &c.

true conversion

III

Hee beleeveth (by faith) that god is love, & y^t he w^h dwelleth in love, dwelleth in god, & god in him. / 1. John: 4: 16.
Hee holdeth fast his faith, without wavering. Heb: 10: 23.
Knowing; that without faith, it is impossible to come to god. Heb: 11: 6. / Heb: 11: 1. / John: 7: 40. / Joh: 6: 69. / Joh: 17: 8.
Hee, having ordered his cause well; is assured, that god will iustifie him. Job: 13: 18.

hatred of this worlde. &c.

III

Hee hath settled his affections above, & his life is hid with X^t in god. / Coll: 3: 2. 3.

His conversation is in Heaven. / Phill: 3: 20.

Psa: 118: 24.

1. Sam: 3: 10. 18.

2. Sam: 15: 26.

Hee groaneth, that mortality may bee swallowed up of life, being willing to bee absent in the bodie as Paul was desirous to be dissolved, to bee with Christ. / 2. Cor: 5: 4. 6.
Arts: 21: 13. / Phill: 1: 21: 23.

Hee calls out to god saying, O Lord, I only waite for thy salvation. / Isa: 25: 9. / Psa: 31: 5.

If any man love the world, the love of god the father, is not in him. / 1. John: 2: 15. 16.

Hee cryeth out, Lord let not thy death of y^e righteous: & make my last end, like his. / Num: 23: 10.

Lord, strengthen mee on my bed of languishing, & make my bedd easy in my sicknes. / Psa: 41: 3.

Lord, make me thankfull for my patience, ease, and comfort. / 2. Cor: 9: 15.

Hee that is entered into this rest: hath ceased from his works; as god did from his. / Heb: 4: 9. 10.

Blessed is hee y^t hath his part in the first resurrection, on the second, death hath no power. / Rev: 20: 6.

Marke the wayes of an upright, & perfect man; for his end is peace. / Psa: 37: 37. / Isa: 26: 3.

Returne unto thy rest O my soule, for the Lord hath dealt countifullly with mee: Delivring, my soule from death: myne eyes, from teares, & my feet, from falling. / Ps: 116: 8.

I had great bitternes, before I obtained peace; but thou hast now delivred my soule from the pit of corruption, & cast all my synnes behind my backe. / Isa: 38: 17.

Now it is not of that synne, but synne y^t remaineth in my flesh: I delight in the Lawe of god after the inward-manne, serving god with my mynde by the Lawe: but in my flesh y^e Lawe of synne. / Rom: 7: 17. 22. 25. / Math: 26: 41. / 2. Cor: 8: 12.
I will lay me downe in peace. / Psa: 4: 8. / Jer: 34: 5. / Luk: 2: 29.
Rev: 14: 13.

No mortall man can live, without
syme; in some measure; more, or lesse.

There is none righteous, no, not one? Rom. 3: 10: 23. / Rom. 5: 12.

Who can tell, howe oft hee offendeth. / Psal. 19: 12.

It is impossible, but that offenders will come. / Luk. 17: 1:

In many things wee offend all: if any man offend not in
worde, the same is a perfect man. / Jam. 3: 2. / (1: 10)

If wee say wee have no Syme, wee make god a lyar. 1: Joh.

Who can say, I have made my hart cleane, and, am
pure from Syme. / Pro. 20: 9. / 1: Joh. 5: 19.

The Scriptures conclude all under Syme, that y^e promise
of faith in Jesus X^t might be given unto such as can
believe unfauldy. / gall: 3: 22.

They are become altogether filthy: there is none that doeth
good, no, not one. / Psal. 14: 3. / Joh. 16: 8.

From the flesh, proceedeth nothing but corruption:
as Job saith, Corruption is my father: the worme, is
my Mother, & sister. / gall: 6: 8. / Job: 17: 14. / (6: 36)

There is no man that Symeth not: 1: King: 8: 46. / 2: Chr.

David. (whom god called a man after his owne hart)
yet, fell into the Syme of Adultery, & Murder. / 2: Sam. 11: 1.

Noah, (whom god reputed perfect) was shamefully over-
come with Drunkennes. / Gen. 9: 21. / Gen. 19: 33: 35: 36.

Peter, (for whose faith X^t prayed that it might never
faile) Denied his Lord, & m^d: 3: Symed, with perjur'd
Oathes, most blasphemously. / Math. 26: 69: to: 74.

Paul the greatest S^t. & Elias a great prophett, both of
them powerful with god: yet both of them subiect to
humaine passion & wrath. / Act. 14: 15. / Jam. 5:

Jonah the Prophett, & type of X^t buriall: was most rebel-
liously disobedient to gods Comands; for when god sent
him to ryse out against the Symes of Nineveh; he fled
from gods presence, to Tarshish. / Jonah: 1: 2: 3: 17.

Abraham, (in whose seed god promised that all the nations
of the earth should be blessed) became a detestable
bigamite: who, for feare of King Abimelechs fury; comit-
ted his wife unto y^e Kings lust, by the name of his sister
for a Courtesan. / Gen. 20: 2: 5: 11: 18.

Many comitt Syme through ignorance. / Len. 4: 13.

Since the fall of Adam none lived without Syme. / Ps. 51: 5.

Altho y^e is borne of god Symed not: hee respecteth himselfe, y^e

the tempter cannot touch him. / 1: Joh. 5: 18.

For, if ther be a willing mynde: god accepteth of what a man
hath, not expecting what hee hath not. / 2: Cor. 8: 12. / Isa. 1: 19.

examples.

And children
thought they do
not comitt at-
tall Syme: yet
they are guilty of
originall Syme.

God feeds the righteous dayly, wth spirituall
 fooode from Heauren; & keeps y^e from fallinge.

spirituall
 drinke. ~
 III

Ho; every one that thirsteth, come to y^e waters, & buy milke
 without money. / Isa. 55: 1. / John. 6: 27. / Psa. 17: 15.
 If any one thirst, let them come to mee, & drinke: & out of
 his belly (that belongeth) shall flowe rivers of livinge
 water. / John. 7: 37: 38. / Rev. 21: 6.
 The Lamb, w^{ch} is in the midst of the throne, shall feed
 & lead them unto living fountaines. / Rev. 7: 17.
 Who soever shall drinke of my water, shall never thirst,
 it shall come unto him a springing well. / John. 4: 14.
 It is the water of life, cleare as cristall, proceedinge out
 of the throne of god, & y^e Lamb, in it was y^e fountaine of life.
 Part: 12: manner of fruite & leavede every month, the
 leavede were for the healinge of y^e natione. / Rev. 22: 1: 2.
 It is not such water, as Jesus asked of the woman of Samaria,
 w^{ch} she drew out of Jacobs well. / John. 4: 6: 7.

spirituall.
 meate. ~
 III

The kingdom of god, is not meate, & drinke: but righte-
 nes, peace, & ioye in the holy ghost. / Rom. 14: 17. / gal. 5: 22.
 With ioye shall they drawe their water out of y^e wells
 of salvation. / Isa. 12: 3. / John. 4: 32: 34.
 Droppe downe yea heavens from above, let y^e earth open
 & bringe forth the salvation. / Isa. 45: 8. / Joel. 3: 18.
 They shall abundantly be satisfied with y^e fatnes of thy
 house: & thou shalt make them drinke of y^e rivers of thy
 pleasure, for in thee is the fountaine of life. / Psa. 37: 8: 9.
 The bread, w^{ch} I will give, is my flesh. / John. 6: 51.
 The bread of god, is hie w^{ch} cometh downe from heauren &
 giveth life unto the world: he that eateth thereof (w^{ch} is
 the body) shall not dye. / John. 6: 33: 35: 48: 50.
 In this Mountaine, god shall make a feast unto all peo-
 ple, of wyne & of fatted things. / Isa. 25: 6.
 god will satisfy the drought of his people, & make their
 bones fatted: they shall be like a watered garden; fruitefull,
 / Isa. 58: 11.
 Your fathers, did all eate of the same spirituall food: the
 Rocke X^p Jesus. / 1: Cor. 10: 1: 2: 3.
 Be not deceived, all this is words w^{ch} I have spoken on-
 to y^e are spirit & life: it is the spirit y^e quickeneth y^e
 flesh profiteth nothing. / John. 6: 63.
 As the same maketh the earth fruitefull to bring forth
 bread to y^e eater: so shall my worde accomplish what
 I please whereto I send it. / Isa. 55: 10: 11.
 My meate, is to doe the will of god y^e sent mee. / John. 4: 34.
 (verte.)

God feeds the righteous, with heavenly food:
& keeps them from falling away, into Syme.

The rugg of blessing wth wee take, is it not the Commu-
nion of the blood of X^t? & the bread wth wee breake is it not
the Communion of the Body of X^t? Done in remembrance
of his death: yea tarmet then drinke the rugg of y^e Lord,
& the rugg of Drinills. 1. Cor: 10: 16. 21. 2. Cor: 6: 15. 16.
Christ saith, I am the pyn: & my father is the husband-
man: John: 15: 1. / I am the Corner Stone. Isa: 28: 16.

There figurative sayings, can no more be taken in a
litterall sense, then: My flesh is meate indeed, & my blood
is drinke indeed, & except yea eat the flesh of the Son
of man, & drinke his blood, yea have no life; why then,
doe not the porpise give the fluypp to every creature,
so well as the cake. John: 6: 53. 55.

Againe: X^t saith, I will drinke no more of the fruite of
the pyn, untill that I drinke it anew in y^e Kingdome
of Heaven: Mar: 14: 23. to: 26. Marke then,
In the: 23: p^{er}te, X^t blessed the rugg, & gave it unto his
disciplos, & they all dranke thereof before X^t had pro-
nounced this is my blood. Then, in the: 24: p^{er}te, X^t
after the disciplos had dranke, said, this is my blood of
the new testament shedd for many: therefore it can-
not be litterally taken: by reason y^e X^t blood was not
tak shedd, when X^t said it was: consequently, it was
but a signe of his blood, that should afterward be
shedd; not then done.

Periore not against me o mynt enemy, for when I fall
I shall arise againe. Micha: 7: 8.

I thought I fall, I shall not be cast downe. Psa: 37: 24.

The Lord hath chastened me, but hath not given me over
unto death. Psa: 118: 18. Pro: 18: 10. Eccl: 8: 12.

The Lord shall rebulke all his that fall. Psa: 145: 14.

Thou wilt not leave my soule in Hell. Psa: 16: 10. 1: 10.

Hee y^e maketh his election, sure, shall never fall. 2: Pet: 1: 10.

A iust man falleth: 7: tyme in a day, yet ariseth. Pro: 24: 16.

God will not suffer his Chosen ones, to be tempted above
their strength, but will make ways to escape it. 1. Cor: 10: 13.

Satan resisted Joshua y^e high priest, but god rebuked him
for it. Mark: 3: 1. 2.

The Drinill smote Job, in body, & goods, but he could not gott any
powder ouer his soule. Job: 2: 6.

Hee desired to sift, powder throw: Peter faith, but X^t prayed
to his father, y^e his faith mought not fayle. Luk: 22: 31. 32.

The Drinill tempted, our Samson X^t, but all in paynt. Math: 4: 1.

god keeps his
elect, from
falling away.

The carefullnes, & prayers, that gods militant
flocke dayly make; for the weaker brethren.

I praye yea, for the peace of Ierusalem. / *psa.* 122. 6.
I weere I feared runn downe myne eyes. because they becom
not gods Comandements. / *psa.* 119. 136.
I could with my selfe attuned for X^t. for my brethren,
& kindest mens sakes, according to the flesh. / *Rom.* 9. 3.
God is my reward howe much I longe after y^e. all in y^e. bowells
of X^t. / *Phil.* 1. 8. / *1. Timo.* 6. 13. 14. / *1. Cor.* 9. 16. 22. 23.
I praye god, that y^e. whole spirit, soule, & body, be preserved
blameles, untill the coming of X^t. / *1. Thes.* 5. 23.
The god of grace make y^e. perfect, stablish, strengthen, &
settle y^e. in his grace. / *1. Pet.* 5. 10. / *Coll.* 4. 3.
The god of hope fill y^e. with all peace, & joy. / *Rom.* 15. 13.
The Lord make yea abound, & increase, in love dayly, one
towards another. / *1. Thes.* 3. 12. / *1. Thes.* 2. 13. / *2. Thes.* 1. 3.
I am jealous over y^e. with godly zeale, wherefore, I pray
y^e. all beare with mee. / *2. Cor.* 11. 1. 2.
Therefore, my dearely beloved brethren: my joye, & crowne,
stand fast in the Lord. / *Phil.* 4. 1. / *gall.* 5. 1.
That X^t. may present y^e. to his father, a holy church, with-
out spot, wrinkle, or blemish. / *Ephes.* 5. 27. / *Heb.* 12.
A chosen generation, & a peculiar people. / *1. Pet.* 2. 9.
If then, there be any consolation in X^t. any comfort in love,
any fellowship in the spirit, if any bowells, & mercies,
fullfill my ioyfull desires, of y^e. / *Phil.* 2. 1. 2.
Sanctifie the Lord alwayes in your harte, & bee ever
ready to give an answer to every one y^e. asketh y^e. a
reason of y^e. hope w^h is in y^e.; meekely. / *1. Pet.* 3. 15.
For the tyme is coming; y^e. iudgment must beginne
at the house of god: & if it beginne first w^h. us, what then
shall become of such that obey not y^e. gospell. / *1. Pet.* 3. 17.
psa. 12. 1.
Therefore, let the Lord dwell in y^e. harte richly, & in all
wisdom, & carefullnes. / *Coll.* 3. 16. / *Rom.* 1. 16.
God, hee saith; was not my soule grieved for y^e. poore, &
such as were in trouble. / *Job.* 30. 25.
Moses, desired god, either to spare the wickednes of the
people, or else to blot him out from y^e. living god.
Exo. 32. 32. 33. / *Heb.* 13. 3. / *Job.* 30. 25.
Isaiah, wept bitterly for y^e. synners of y^e. people. / *Isa.* 22. 4.
Miriam, wept, & howled out, for y^e. synners of Iudah. *Mitt.* 1. 8.
Jeremys bowells were ferment with griefe, for y^e. like. &
pained at the hart. / *Jer.* 4. 19. / *Jer.* 9. 1.

The undant^d resolutions of gods & euen Before Kings, & Princes. & . & . & .

I will speake of thy testimony (o Lord) euen before Kings
& not be ashamed. / Psa: 119: 46. / Eccl: 48: 11-12.
Know (o King) y^t. we will not forue thy gods, nor worship
thyne Image. / Dan: 3: 18. / Ezk: 3: 8: 9. / Den: 7: 21.
They dare boldly, & complaine to the King against any un-
ked fauoritt, as Hester did against Haman. Hester: 7: 4: 5: 6:
They dare speake in the behalfe of any godly man, as the
people spake to Saul: shall Jonathan dye, who hath wor-
ought saluation for Israell? god forbid? no; 1: Sam: 14: 44.
They dare saye to an vnjust King; as Samuell did to
King Saul: the Lord hath this day rent thy kingdom
from thee, & giuen it to another, more deseruing: 1: Sam: 15:
Elijah (who was in danger to be persecuted by King Ahab,
yet resolutely put himselfe in the presence of y^e. King,
for gods cause. / 1: Kings: 18: 15. / Act: 21: 13.
Hester said, I will nowe goe in & speake to y^e. King (though
it be contrary to Lawe) for, if I perishe; I perishe; it
is gods cause. / Hester: 4: 16.
Balaam would the seruants of Balak: if they would giue
him that house full of gould, he durst not goe beyonde y^e.
word of the Lord, to do more, or lesse. / Num: 22: 18: 38.
Peter, & John, they aske the rulers (who were ready to
punishe them) whether it were not more fitt to har-
ken to gods worde, rather then vnto their Comaunds; &
bade them iudge; / Act: 4: 19: 20. / Ezk: 2: 7. / Act: 4: 13: 31.
They dare say: O King breake of thy syme. / Dan: 4: 27.
The wicked, are not valiant in gods cause: yet could in
mischiefe. / For: 9: 3.
The aduersaries; they take it for an euident of perdi-
tion, because yea are not danted: but vnto y^e, it is an
euident of saluation giuen of god. / Phill: 1: 28.
Jeremy said vnto the Preeft, & Priests: I am nowe
in your power: vsur me as y^e. please. (y^e. know. y^e. if y^e.
put me to death, yea will bring mozt blood vpon
y^e. soluds, & this Citty. / For: 26: 14. / Job: 5: 22. / Isa: 50: 6: 7:
John: 19: 11. / Phill: 1: 21. / Rom: 14: 8.
god, hath not giuen vs the spirit of feare: but of power,
loue, & soundnes of mynde. / 2: Tim: 1: 7.
When King Azariah tooke vpon him the office of y^e. preeft
in y^e. Sanctuary: Azariah y^e. preeft toold him; it doth not
pertaine to thee o King, thou hast trespassed; beside, it is
not for thyne honour. / 2: Chro: 26: 17: 18: 19: 20.

When gods &c are persecuted to death, it is
excusable for them, to flye away for refuge;

When y^e are persecuted in the on Citty, or Nation, then
flye yea for succour into another. Math: 10: 23. Joh: 15: 20.
Joseph, & Mary, (by gods providence) fledd from Bethlem.
into Egypt, from the wrath of King Herod. Math: 2: 13.
It was advise to his people: flye south hie o yea inhabi-
tants of Haron; for the King of Babilon hath con-
demned mischief against thee. Jer: 49: 8: 30: 31.

When yea shall see the abomination of desolation,
then flye yea into the Mountaines. Math: 24: 15: 24: 26.

Christ & Jesus was our example, for, when the Jews
sought to take him, & murder him, hee fledd away
from them beyond Jordanie. Joh: 10: 39: 40. Joh: 11: 53.
And, when the people sought to make him King, hee
fledd away into a Mountainie. John: 6: 15.

When the furious rabble would have assaulted y^e.
house of Jason to take Paul, & Silas: the brethren
conveyed them away to Bercea. Act: 17: 5: 10: 2: Cor: 11: 33.

Lord, saith Elias, the Israelites have killed all the
prophets except my selfe, & they seek my life also.
1: Kings: 19: 2: 10: 10. 2: Tim: 3: 12.

The righteous persecuted, but, no man layeth it unto heart.
Isa: 57: 1: 2: 1: Pet: 3: 14.

The good man is perished out of the earth: every man hunts
his brother with a net. Micha: 7: 2.

I am against y^e. willow & ro: yea make to hunt the souls
of my righteous ones (saith the Lord) whom yea put
to flight: I will seize such, as y^e. force to flye away.
Ezk: 13: 18: 20: 21.

Such as these, Paul (when hee was a persecutor)
followed for their lives, even unto strange Citty.
Act: 26: 11. Act: 9: 2.

C

The Character of true charity; to be
practized, both towards god, & man. &c.

When thou givest thyne Almes, let not thine eye be outwarde
envious; neither turne thou away thy face from the Charitie.....
tryes of the poore. Tobitt. 4: 7. Math. 6: 3. 4. 1. Pet. 4: 9. III

When the Samaritan sawe the wounded man, hee
had compassion on him; bound up his wounds: sett
him on his beast: brought him to an Inn, & then took
order for his expences; but the Priest, & the Levitt
passed by his miseries, & would not succour him. III

Luk. 10: 33. 34. 35. Pro. 19: 17. Pro. 21: 13. Eccl. 11: 1.
Give according to thine ability to every needy soule
that asketh: & as thou wouldest it, that others should
doe unto y^e: so, doe yea unto them. Luk. 6: 30. 31. 2. Cor. 8: 12.
Honour the Lord with thy substance thus. Pro. 3: 9. Eccl. 4: 1. to 7: 8.
When thou makest a feast: call not the rich, but y^e
poore, y^e blinde, & the lame. Luk. 14: 13. 1. Cor. 16: 2. Jam. 2: 15. 16.
When Job sawe much meate on his table: hee seat
out his Sonne to invite some poore godly persons to
feed with him, & stayed for them. Tobitt. 2: 2. 2. Pet. 1.
Abraham, his hospitality was such, that hee would
fill all his Tent with to call in Strangers. Gen. 18: 4. 5.
Joseph, in the great famine, feed his father with
all his brethren & servaunts. Gen. 47: 12. 2. Thes. 1: 3.
Job, was a man so full of charity, that hee would not
eat alone without relieving some poore, both
with meate, drinke, & clothing. Job. 31: 17. 19. 20.
Cornelius the Centurion, hee was a Charitable man,
& gave much Almes. Act. 10: 1. 2. Math. 5: 7. Heb. 13: 2.
Dortas was a Charitable woman. Act. 9: 36.
Zachens, who was a great extortioner, god called
home to be a man most charitable. Luk. 19: 8.
Onisaphorus, was both an humble, & charitable man
to gods Ch. 2. Tim. 1: 16. 18. Act. 11: 29. Act. 20: 35.
Yet, if I give away all my goods; & have not inward
Charity it profiteth nothing. 1. Cor. 13: 3. 4. 1. Tim. 1: 5.
Love your enemies: Bless them y^e curse y^e. Doe good,
to such as hate y^e. Math. 5: 44. Coll. 3: 13. Lea. 19: 18.
Math. 6: 14. Eph. 4: 32. Luk. 17: 3. 4. Math. 18: 22.
Learn to forgive y^e enemies by our Saviours ex-
ample, & praye for them to his father. Luk. 23: 34.
Said by St. Stephen, Act. 7: 60. Luk. 6: 37.

inwarde, or
spirituall rules
of charitie....
III

God with-drawes his intended wrath,
from such symmers, as repent.....

When Mannaſſes made prayer, & ſupplications to god
in his miſery: god heard him, & was intreated by him:
& brought him againe into his Kingdome. / 2. Chro: 33. 13
When the children of Iſraell. confeſt y^t they had ſinned
& therefore, laid themſelves downe at the foot of gods mercy:
& had put away their ſtrange gods, & had begunne to
ſerve him zealouſly. then was gods ſoule much grieved
for their miſeries. / Judges. 10. / 15. 16. / Zonah. 3. 10
Because they humbled themſelves: therefore, will I not dye
troye them. but give them deliverance. / 2. Chro: 12. 7.
And reioyce in them; as the father did for y^e. returne
home of his loſt ſonne. / Luk. 15. 20. / 2. Chro: 15. 4.
Zion ſaid; y^e. I had forſaken & forgotten her? can a
woman forgett her ſuckling child? yea they may; yet will
not I forgett thee: I have graven thee on the palms
of my hands. / Iſa. 49. 14. 15. 16.
And I repent me of the evil w^{ch} I intended to bringe
upon thee, Jer. 42. 10. / Exo: 32. 14. / Amos. 7. 3.
I will not give thee up (O Ephraim) to confuſion; for
my hart is turned towards thee. / Hoſ. 11. 8.
yet though I am with thee, to ſave thee; I will (notwith-
ſtanding) puniſh thee in meaſure. Jer. 30. 11.
And when I am reſtored with thy reformation: then
ſhalt thou be confounded with ſhame: & never after
open thy mouth, in willfull ſinne any more. Ezk. 16. 63.
This was the caſe of Nebuchadnezzar: when hee liſted up
his eyes to heaven, & repented; god gave him prouder ſtand-
inge, & honour, & great Ma^{ty}. Dan. 4. / 4. 30. 33. 34. 36. 37.

Many are called (unto righteousness);
but a few of them shall be chosen.

Many are invited: yet but few shall be saved. 2: Tj. 8: 3:
There is a remnant to be saved: according to the elec-
tion of grace. Rom: 11: 5. Rom: 9: 27. Isa: 1: 9.

The last shall be first, & the first last. Many shall be called,
yet but few chosen. Math: 20: 16. John: 1: 12.

I have not chosen y^e: 12., yet one of y^e: is a Devil.

John: 6: 70. a traitor, & a reprobate. Math: 26: 25.

Jacob, have I loved; but Esau have I hated. Rom: 9: 13: 15.

The way is narrow, & the gate straight, & few there be
that find it. Math: 7: 14.

Strive to enter in at this straight gate: for many will
seek it, but shall not be able to enter. Luk: 13: 24. Isa: 55: 12.

As the 5. foolish virgins w^ho knockt in vain. Mat: 25: 11.

For, every idle word y^e: thou speakest, thou shalt be
accountable for, to god: & thereby, be either justified,
or else condemned. Math: 12: 36-37. John: 5: 28-29.

gall: 6: 5-7. 1: Cor: 3: 13. For: 31: 30. 2: Cor: 5: 10.

And, if the righteous shall scarcely be saved; what
then shall become of reprobate sinners. 1: Pet: 4: 18.

god hath called his elected ones, with an holy calling,
& saved them before the creation. 2: Tim: 1: 9. Eph: 1: 4.

god hath chosen us out of y^e: furnace of affliction. Isa: 48: 10.

As he did Saul: from being the greatest persecutor
to become the chiefest St. Paul. Acts: 9: 4. 11: 15.

Though Israel, be as the sand of y^e: Sea in number:
yet but a remnant of them shall return: my consump-
tion decreed, shall overflow with righteousness.

Isa: 10: 22.

The remnant of Israel: shall not do iniquity. 2: Pet: 3: 13.

The Lord will sett apart such as are godly: for his
owne people: & will hear them when they call.
Psa: 4: 3.

Two parts shall dye, but the third part will I refine with
fire, & they shall call upon me, & I will save them: &
will say they are my people, & they shall answer, that the
Lord is their god. Zach: 13: 8-9.

y^e: reason why
so few are
chosen ...

The waye to Heaven, is through many
tribulations, & fiery trials. &c. &c.

All, that will live godly in X^t Jesus; must suffer per-
secutions, & tryalls dayly. / 2. Tim. 3: 12. / John. 16: 33.

By these things we live: & in all these things is the
life of our spirits. / Isa. 38: 16. / Psa. 119: 71. / 2. Cor. 12: 10.

When Job was smitten from head to foot with botches,
& byles, & had no place to rest in his afflictions, but a
dunghill: & nothinge to steepe his stabbs but a thorned
yet did hee never despaire, or curse god, though hee
was tempted thereto by his wife. / Job: 2: 7: 8: 9.

When King Antiochus the tyrant, commanded y^e. y^e. 7:
brethren, & the mother, should bee tortured unto death
because they would not obey the Kings Command in the
eating of swyned fleshe: they endured the torment of all
of them most courageously. / 2. Martab. 7: 7: to: 42. / Luk. 8: 23.
/ Phill. 1: 14. / Ren. 6: 9: 10: 11.

They shall tryed as gold in the fire. / 1. Pet. 4: 12: 13.
/ 2. Thes. 1: 4: 5. / Ren. 2: 10.

They shall be hated of all nations for X^ts sake: yea, taken,
& delivered up to afflictions, & death. / Math. 24: 9: 19.
/ Luk. 21: 14: 1. Pet. 4: 19.

They are made a spectacle to the world, to Angells, &
to men. / 1. Cor. 4: 9.

For X^ts sake, they are killed all the day longe. / Rom. 8: 36.

Some are tryed with scoffings, & scourginges, wth bonds,
& imprisonment. / Heb. 11: 36.

Others were stoned, some being destitute, afflicted, tor-
mented, wandering in deserts, & mountaines, & resting
in dens, & caves of the earth. / Heb. 11: 37: 38.

They glory in tribulations, knowing, y^e. it worketh in
them patience: & by it experience: by experience hope:
& in hope confidence not to bee ashamed of gods serving.
/ Rom. 5: 3: 4: 5. / Act. 5: 41. / 1. Pet. 1: 6. / 1. Pet. 5: 10.

Knowing that X^t our Captaine, was made perfect by his
sufferings in afflictions. / Heb. 2: 10.

Though ye have been amongst the p^ott, yet shall ye bee
as the wings of a Dove, covered with silver, & her feathers
as gold. / Psa. 68: 13.

Because, they have chosen, rather to suffer affliction with
gods people: then to enjoye the pleasures of synne, for
a season. / Heb. 11: 25.

God settles the mynde of a righteous man;
& makes him contented, wth any estate of life.

Lord give me, neither poverty nor riches, only feed me
with food convenient, least being full I rebel, or, being
empty, & needy, I may be forced to steal. Pro. 30:8:9.

If I have but food & rayment, I am content. 1: Tim. 6:8.
By this reason. Psa. 2:8. Psa. 132:15. Eccl. 5:12.

My consolation is without confusion; I am well con-
tented with what I have: knowing, y^t god will never
forsake me. Heb. 13:5:6. Joshua: 1:5. Deu. 8:4. 1: K^{ings}: 17:6.
Psa. 34:9:10. Pro. 10:3. Luk. 12:6:7. Job: 38:41.

I am as a man sorrowfull; yet alwaies rejoicing: as
poore, yet making many rich: as one that hath nothing,
yet possessing all things. 2: Cor. 6:10.

I esteeme I gods worde, more then my necessary food:
Job: 23:12. Pro. 4:5:6. Eccl. 26:4.

For, hee y^t ministereth feed unto y^e sower, will not onely
give us bread, but also increase our righteousness. Exam.
2: Cor. 9:10. Mathe 6:8:25:32. Psa. 9:18. Psa. 37:25.
Psa. 107:9. Psa. 146:15:16. Leu. 26:4.

I am well mistrusted of Paul: how to be full, & empty:
how to abound, or suffer want. Phill. 4:11:12. Luk. 14:11.
Mich. 7:7.

I finde, y^t godliness wth content, is great gain. 1: Tim. 6:6.
Pro. 19:1. Psa. 37:11.

When god, is pleased to give quietnes; who then can
make trouble. Job: 34:29. Psa. 32:18. Pro. 16:7.

I will be thankfull to god; & say (as didould Eli) it is y^e
Lords pleasure; let him doe his will. 1: Sam. 3:18.

I will contend for nothing, but y^e faith of Jesus X^{rist}. Jude: 3.

And to gett white rayment, to clothe my soule. Rev. 3:18.

And spirituall salve, for myne eye sight. Rev. 18.

For, my delight, is onely to doe thy will, o god. Psa. 40:8.

If I delight my selfe in the ways of my God: I am assured
hee will then give me my hartes desire. Psa. 37:4.

God raiseth his elected ones: from the
Sheepfould, to thrones of Princes ...

I will make all my Mountaines playne, & my highwaies
shalbe exalted. Isa: 49: 11.

God, he lifteth up the poore out of the dust, & raiseth the
beggar from the dunghill to sitt amongst Princes.

1: Sam: 2: 8. / Psa: 113: 7. / 147: 6. / Psa: 27: 10.

God maketh, rich, & poore, hee pulleth downe, & setteth
up whom hee pleaseth. 1: Sam: 2: 7. / Psa: 75: 6: 7. / 137: 7.

As an eagle stirreth up her Nest, & spreadeth abroad
her wings to preferre her yonge: Even so doth god to y.
righteous. / Deu: 32: 11.

God taketh of the Diademe from the head of the proud man:
& establisheth it on the head of the humble. / Exe: 21: 25.

God quiett Kingdomes to whom hee will: & setteth up over it
the basest of men. Dan: 4: 17.

Many Kings have sat downe on the grounde, & on that
was never thought of, hath byn honoured wth y.
Crown. / Eccl: 11: 5. / Eccl: 10: 7.

God exalted Dauid out of the dust, & made him King
over all Ierach. 1: Kings: 16: 1: 2. / Psa: 113: 7. / Psa: 147: 6.

God raised Dauid, from the sheepfould, & anoynted him
King. 1: Sam: 16: 12.

God made Gideon a mighty man to save Ierach hee being
the weakest of a poor family in Manasse. Judges: 6: 15.

God raised up Saul to be King over Ierach: when hee seem-
ed but meekly of himselfe. 1: Sam: 15: 17.

John: was talled from the degree of a Captaine to be
made a King. 2: Kings: 9: 5: 6. / Psa: 27: 10.

Joseph: talled from a bondman, to be the chiefest gover-
nour over Egypt. gen: 41: 41.

When Jacob went over Jordan, hee had no substance
but his staffe, but in short tyme, god made him ruler over
2: Nations. gen: 32: 10. / gen: 12: 12.

Mordecai: from a poore beggar: became thought worthy
to weare the Crowne, & robe of royall dignity. Est: 8: 15.

Moses: talled from being a Sheppard, to be a Law-giver
to all Nations. Exo: 3: 1: 11.

God appoints his Angels to guard y: righteous; from death, & dangers....

Gods Angels doe miraculously about all such as feare god.
Psa. 34: 7. / Psa. 91: 10. / Psa. 97: 10. / 2. Sam. 14: 17.
They delivered Shadrach, Meshach, & Abednego out of y:
furnace, unhurt. / Dan. 3: 28.
They delivered Daniell from the jaws of the hungry Lions
Dan. 6: 6. / 1. Sam. 19: 9: 10.
They delivered Jonas out of the whales belly after he had
been there imprisoned. 3. days & night. / Jonah. 1: 17.
They delivered Peter out of Prison, & prison. / Act. 12: 17.
They delivered Elias from starving, by sending Ravens
to feed him in the wilderness. / 1. Kings. 17: 6.
The Angel of gods presence saith them. / Isa. 63: 9.
God (by them) will keep the feet of his St. that wither
man, or devil shall hurt them. / 1. Sam. 2: 9.
God will redeem their soules from death, & precious shall
their blood in his sight. / Psa. 72: 14. / Psa. 133: 19.
To god (only) belongs the issues of death. / Psa. 68: 20. / Joh. 19: 11.
The Devil could the Lord, that he had made a hedge about
Job for his defence. / Job. 1: 10.
The Lord will preserve such as are justly condemned
to death. / Psa. 79: 12. / Example. / Susanna. 1: 42. to 60: 15.
God maketh his Angels spirite. / Heb. 1: 7. / Ps. 104: 4. / Act. 12: 20.
Bless the Lord, o ye Angels y: excell in strength. / Ps. 103: 20.
2. Kings. 19: 35. / 2. Thes. 1: 7. / Col. 1: 16.
Every child hath its good Angel to guard it. / Math. 18: 10.
The Angel Gabriell came swiftly flying unto Daniell to
instruct him from god. / Dan. 9: 21: 23. / Heb. 1: 14.
The Angels are appointed to gather the multitudes of the
nations together throughout the world. / Math. 24: 31.
The Angels carried Lazarus his soule for into Heaven.
Luk. 16: 22.
They were the messengers that brought joyfull tydings of Chr:
birth to the shepherds. / Luk. 2: 10: 13: 14.
They will not be worshipped, but acknowledge themselves
as fellowe servants (to the Lord) with y: St. / Rev. 19: 10.
Rev. 22: 9.
They are numbered, for Christ could Peter, if hee would
pray unto the for helpe. there should. 12. Legions of Angels
presently attend him. / Math. 26: 52: 53. / Heb. 12: 22.
Rev. 5: 11.

y: essence, and
power, of angels
III

God will not only iustifie y^e righteous here on
earth; but also glorifie them hereafter, in Heaven.

Blessed is that man; whose transgressions are forgiven,
& whose syms are touched. / Psal. 32: 1. 2.

Hee y^e is purged from his syms shall a person meete
for honour & sanctification. / 2. Tim. 2: 21. / John. 17: 19.

yea are washed, iustified & sanctified by the blood
of god through the merit of X^t. / 1. Cor. 6: 11. / Rom. 4: 25.

Theris, hand (through tribulations) washt their robes
white in the blood of the Lamb. / Rev. 7: 14.

Theris, cannot dye any more, for they are made equall
unto the Angels. / Luk. 20: 36.

They are fellowe Citizens with y^e S^t; & of the house
of god. / Ephes. 2: 19. / Isa. 35: 10.

God will change their vile bodies, & fashion them like
unto his glorious body. / Phil. 3: 21.

Nowe yea are the Sonnes of god: & it doth not yet ap=
peare what yea shall: yet knowe, y^e yea shall be like
X^t, & see him as he is. / 1. John. 3: 2.

At the resurrection; when yea awake, then shall y^e
be satisfied with his likeness. / Psal. 17: 15. / Math. 5: 8.

Then shall yea knowe the riches of his glory, our the
vessells of merry ordained of gold. / Rom. 9: 23.

Those that have dyed to syms; shall appear wth X^t
in his glory. / Col. 3: 4. / Rom. 8: 17. / Psal. 24: 3. 4. / 11:

Christ is not ashamed to call them brethren. / Heb. 2:

For hee hath made them Kings, & priests. / Rev. 5: 10.

And hath prepared Crowns of righteousness for them.
at the great Day of iudgment. / 2. Tim. 4: 8. / John. 17: 24.

Wee shall be made ioynt heirs with X^t, & be glorified
together. / Rom. 8: 17. / John. 14: 2.

Wee shall mount up from the earth, more swift then
eagles into Heauen, & neuer faile. / Isa. 40: 31.

A glorious throne was prepared for vs in gods sanc=
tuary, from the beginning. / Jer. 17: 12.

Eye hath not seen, nor ear heard, neither can thoght
things possibly enter into the thought of man, wth god
hath prepared for his elect. / 1. Cor. 2: 9.

Which pleasures remaine, in the Heavensly Jerusalem.
gall. 4: 26. / Heb. 12: 22. 23. / Rev. 5: 11.

prepared for gods Chosen persons before y^e foundations
of the world was laid. / Math. 25: 23. 34. / Luk. 12: 31.

Whom god did predestinate, those hee called: whom he
called, those hee iustified: & whom hee iustified, those
hee both sanctified, & glorified. / Rom. 8: 30.

glorification
of gods elect
III

God will make a true believer, powerfull to
doe miracles, cure diseases, & raise y^e dead.

Miracles...

Moses: smote the rock with his rodd, & therout issued
waters in abundance. Numb: 20: 10-11. 1: King: 13: 4-5-6.

When he cast downe his rodd, & forth came Pharaoh, & his
Joshua: 3: 13-17. Magicians, it became a devouring serpent. & they
Joshua: 10: 12-13. did the like: but when he brought forth fire, the Magie
could not, but confest it was the hand of god in Moses.

Exo: 7: 8-19:

Elijah: called for fire, & it came downe from Heaven,
consumed the Captaine, & his 50 men. 2: King: 1: 10:

Hee got by his loynes, & being in the spirit hee ran
to the entrance of Jezreel on foot sooner then King Shal:
some ride thither on his speedy horse. 1: King: 18: 45-46:

Hee smote the waters with his mantle, & they were so
divided, that hee went over drye. 2: King: 2: 8:

Phillip, also hee did many Miracles. Act: 8: 6-7:

Stephen: did great miracles. Act: 6: 8-15:

Paul: wrought Miracles so sincerely: y^e people brought
handkerchieves from the sick, & with the touch of his body
it healed them. Act: 19: 11-12:

sicke people
cured.

Peter: cured Aeneas; that had byne bedridden 8. years.
with a palsy. Act: 9: 33-34. Act: 3: 2-3-6-7:

Paul: healed Publius of a fever, & a bloody fluxe.
Act: 28: 8:

They shall take vs serpents, or drinke any deadly poison,
but it shall not hurt them: they shall recover y^e sick.

Mar: 16: 18:

Hee that believeth truly in god, shall be able to doe greater
things then this. John: 14: 12:

Dead bodies &
raised onto life

Elijah: he raised by the widow of Zarephathes Sonne, y^e
was dead. 1: Kings: 17: 21-22:

Elisha: hee raised againe the Shunammite Childe.
2: Kings: 4: 34-35:

Peter: he raised by the dead bodie of Dorcas. Act: 9: 40-41:

What Sacrifices are acceptable from man to god; & what are detestable.

The Sacrifices pleasing unto god: are a broken spirit
& a contrite heart. / *Psa: 51: 17. / Rom: 12: 1. / Joh: 4: 23: 24.* Sacrifices, well
to love god, with all thy soule, with all thy heart, & strength, pleasing to y.
& to love thy neighbour, as thy selfe. / *Mar: 12: 33.* Lord god. *III*
When thou dost call upon god fervently, & belieufully.
Psa: 116: 17. 18. / Hgs: 6: 6. 2. / Chro: 7: 1.
When yea present your bodies, a living sacrifice, holy,
& acceptable before god. / *Rom: 12: 1. / 1. Pet: 2: 5.*
Says with X^e. O Lord & come to doe thy will. / *Heb: 10: 7.*
If yea offer god the fruits of y^e lipps, & the fruits of the land
to gods honour. / *Heb: 13: 15: 16.*
If thou doe right: & love to be mercifull; & walk humbly
before god. / *Micha: 6: 6. 7. 8. / Gen: 4: 4.*
To obey gods Commandments: is better then outward
sacrifice. / *1. Sam: 15: 22.*
In this kinde of things (saith y^e Lo.) is my delight. / *Jer: 24: 9.*

It is not possible y^e the blood of bulls & goats should take away synne; in these sacrifices, god hath no pleasure. / *Heb: 10: 4. 5. 6. / Luk: 11: 42.* Sacrifices; y^e
are abominable before God. *III*
God calls out unto them, saying by his prophete bringe
me no more vain oblations: mince is abominable
unto mee: even your solemn meetings, & Sabbathes
I hate. / *Isa: 1: 13. 14. 15.*
I hate (saith god) the melody of y^e songs, & the noise
of y^e violls. / *Amos: 5: 23.*
Hee y^e killeth an Oxe as hee that killeth a man: & hee
that sacrificeth a Lamb, as if hee had rutt of a
doggs withe. / *Isa: 66: 3.*
When they fast: & offer burnt offerings, & oblations
I will not heare their cryes, / *Jer: 14: 12.*
There is y^e right stand daily ministeringe, & offeringe
Sacrifices, but they can neuer take away synne.
Heb: 10: 11. / Mall: 1: 7. 8. 12.
The Sacrifices of the wicked, are an abomination
to the Lord. / *Pro: 15: 8. / Gen: 4: 5.*

Why the Ceremoniall Lawe was abolished; at Christs cominge.

In y^e Lawe Dispaynted; the Lawe entered, that synne might abound: &
In y^e Gospell Comforted; where synne abounded, grace did much more abound.
Hamelton Mart: Rom: 5: 20: 21 / John: 1: 17 / pt. 29: pt. 4: 45 /
fox: page: 977 / Christ is the end of the Lawe for righteousness to obey

The Lawe requirith Christ, hath abolished the Lawe of ordinaunce, for to
workes; but the
Gospell, faith.
Ambro: in: 3: ad
Rom: /

Moses Lawe, was likened of synnfull fleshe, & for synne in generall,
fear, & servitude, god condemned synne in his owne flesh. Rom: 8: 3.
but, y^e Gospell is
love, & peace. 1: Tim: 1: 8: 9: 10

Beharm: lib: 4
disc: 7: /

The Lawe is y^e wo-
ranger: y^e gos-
well of grace. /

Moses Lawe saith, the man that doth these things shall
live by them: but X^t saith, say not in thyn hart, who
shalbe saved, for that is to bringe X^t downe from hea-
ven: or who shalbe damned. y^t is to bringe X^t up from
the deade: if the Jewe, or y^e Greeke, shall call upon the
name of Jesus in faith, hee shalbe saved. Rom: 10: 5: 13: /

After that faith came, wee were no longer under the
transgression of the Ceremoniall Lawe. gall: 3: 25: 29 /

Christ, hee blotted out the hand writing of ordinaunce
y^t was against us, hee took it out of the waye, & nought
it unto his trose, y^t being but a shadowe, X^t is y^e body.
Col: 2: 14: fo: 13: /

For the Priesthood being changed; there is made of necessity
a change of the Lawe also. Heb: 7: 12: 15: / Heb: 9: 13: 14: 15: /

To make men see what is the fellowship of y^e mystery
hidden in X^t from y^e beginning of y^e world. Eph: 3: 9: 10: /

Now wee are delivered from the Lawe; wee must serve
god in the spirit, not according to the outward of y^e letter.
Rom: 7: 6: 1: Cor: 5: 7: 8: /

By the first Covenant, the Sanctuary had divine ordinaunce
daily offered: but in the Tabernacle, the priest entered
but once every yeare, wth was a figure of X^t our high
priest oblations for synners, once for all. Heb: 9: 1: fo: 14: /
Heb: 8: 7: fo: 14: / Heb: 10: 1: fo: 9: /

It is easier for Heavens, & Earth to passe awaye, then y^t
one tittle of the Lawe should faile. Luk: 16: 17: /

The Antechristian: & Popishe doctryne; & the worshipping of s^c., are abominable.

see pag. 131. folio
:97:/189:

That man of syme, & Son of perdition, who exalteth him-
selfe above all that is called god shall be openly revealed.

2: Thes. 2: 3: 4: / Ezk: 28: 2: 9: / Math: 23: 16: to 12: / Luk: 10: 15:

Hee is Antechrist: & a lyer, y^e denyeth y^e Jesus is x^t: the
Son of god: 1: John: 2: 22: / Jer: 48: 7: / Rom: 9: 32:

They take thargt of their flockes, more out of a troublesome
desire to increase their toffers, & Lord it: then feed their
soules. 1: Pet: 5: 2: 3: / Math: 20: 27: / Act: 19: 25:

They make an Image to the beast that was wounded with
a sword, & did live. / Rev: 13: 14: / Rom: 1: 23: / Deu: 27: 15:

They set by their abominable Images in howles y^e are called. / Rev: 13: 14: / Rom: 1: 23: / Deu: 27: 15:

By gods name. / Jer: 32: 34: / Deu: 4: 15: 16: / Psa: 81: 9: / Ps: 81: 10: 13: 2:

They doe beguile the Ignorant people in a voluntary

Job: 5: 1:

humility; & worshipping of Angells. Coll: 2: 18: / Rev: 19: 10:

Job: 4: 18: / Job: 15: 15: / Mar: 7: 7: / Judg: 8: 27: / Exo: 34: 15:

All the wicked person Earth shall worshipping this beast
except such whose names were written in the Lamb
booke from the foundation of y^e world. / Rev: 13: 8:

And as Jannes, & Jambres resisted Moses, so doe these the
truth. / 2: Tim: 3: 8: / Zeph: 2: 19: / Isa: 44: 9: to 16: / Isa: 45: 16:

They shuffle for preeminence as did Diotrophus; &
glorie to be in the Cheefest seat in the Synagoges. & to be
called Rabbi. / 3: John: 9: 10: / Math: 23: 6: 7:

They trye by the power of the Pope: as the people did the
power of Herode, saying, his words, are Oracles. / Act: 12: 22:

They forbid the Clergy to be married: & to abstaine
from meat on certayn dayes. / 1: Tim: 4: 1: 2: 3: 4: 7:

Rom: 14: 17: / 1: Cor: 8: 7: 8: 10: / Coll: 2: 16: 17: / 1: Cor: 10: 25:

Woe unto y^e blinde guides; Hypocrite: for yea compass sea
& lande to make one Prociuite, & when he is made, he be-
cometh to foule more the Chylde of Hell, then y^e souldier.
Math: 23: 15: 16:

Woe unto y^e Hypocrite, for yea have taken away the key
of knowledge from the layety: & left them in blindnes.
Luk: 11: 52:

This wisdome defended not from above, but is earthly,
sensuall, & diuillish. / Jam: 3: 15:

Beware of dogges: euill works: & confusion. / Phil: 3: 2:

Coll: 2: 8: / 1: Cor: 10: 14: 20: 21: / 2: Cor: 6: 15: 16: 17: / Leuit: 19: 4:

Psa: 97: 7: / Eph: 4: 14: / 1: Kings: 19: 18:

god giues Command to outthrowe all their Idolatrie: (3)

2: Thes: 31: 1: / Isa: 30: 22: 23: / Psa: 81: 8: 9: / Exo: 34: 13: / Deu: 12:

& beseech y^e brethren; auoyde such company. / Rom: 16: 17:

see pag: 191.

Enter not into the wayes of a factious Separatist, or Brownist: *L. W. W.*

This; make longe prayers, yet denounce widowed houses
for w^m they shall receive damnation. Luk: 20: 47.

Rom: 3: 13.
Jer: 48: 10

This; roare like bulls in the midst of gods people, per-
suading them, not to seare; but warre, & distraction.

Isa: 74: 4: to: 8. Jude: 13. Jer: 2: 8: 9. Lam: 4: 1.
Idea may knowe them by their fruits: they are prowde:
boasters: friends-breakers: false traitors: who have a
forme of godlines: they receive into houses, & leade to
false silly women laden wth synnes: men of corrupt
minds: 2. Tim: 3: 2: to: 7. Rom: 16: 18. 2. Tim: 4: 3: 4.

They, would seeme to be the soundest sort of religion; &
yet are they most minctfully bitter, against y^e. brethren.

Lam: 1: 26. Pro: 23: 17. Lam: 3: 16. 1. Cor: 3: 3.
Likewise, this filthy dreamer, like y^e. fleshe: despise
dominion: & speak: evill of dignities: this be called
usuall separatist. Jude: 8: 9: 19. Exo: 22: 28.

Enoch: y^e. 7: affe-
Adam, promised
against such.
Jude: 14: 15: 16

This, will tell Moses, y^e. he takes too much upon him: &
tumultuously affront him, saying wee are as learned
& holy as thy selfe: why shouldst thou bee above us.
Num: 16: 7: to: 6. Math: 23: 51: 52. Act: 23: 4: 5.

This; roare like beasts, dare fight battailed. 1. Matt: 5: 67.
Christ himselfe gives y^e. a Charge of them: saying,
Beware of false prophete, w^h come to y^e. in sheeps clo-
thinge, but inwardly, they are ravenous wolues.
Math: 7: 15: 16. Heb: 13: pt: 9.

Like most of this obsequious, what is their confidence;
they will answer y^e. as the Devil did Job, from going
to & fro in the earth. Job: 1: 7.

This; dare boast themselves, the true lighte of y^e. world;
& yet are foully polluted; & dayly defiled. Rom: 2: 19: to: 24.
From such known conditioned people as this, turne
away thy affection. 2. Thes: 3: 6.

For if they will seeme most religious; yet cannot keep
themselves purged from the world, that religion is
but hypocriticall, & vayne. Lam: 1: 26: 27.

71.
Keep thy Oath, being lawfully made;
either to God, King, Country, or frende.

see page: 187:
188:
189:

The people entered into a Covenant to seeke y^e Lord with
all their hearts & soules. & they swared unto the Lord to per-
forme it. 2. Chro: 15: 12: 14: / For: 50: 5: /
Hannah made a vow, that if it would please god to give
unto her a man child, she would dedicate him unto
the Lords service for ever. & she kept her vow. 1. Sam. 1: 11: /
The people, with the Nobles, entered into an Oath: with
a Curse: y^e might befall one such as did not diligently
observe y^e keeping of gods Lawes. Nehem: 10: 29: /
The King made a Covenant to god, to walke uprightly.
withall his heart, & soule. 2. Kings: 23: 3: /
When thou powest a vow to god, Deferr not to pay it
Eccl: 5: 4: / Psa: 50: 14: / Psa: 66: 13: / Deu: 12: 11: 26: /
If thou powest an Oath unto god, thou shalt by no means
break it. Numb: 30: 2: / Deu: 23: 21: / Eccl: 8: 2: 4: /
Remember Davids confession: saying, thy vowes are
vpon mee O God. / Psa: 56: 12: /
Thou shalt not forswear thy selfe: but thou shalt
performe unto the Lord thyne Oath. Math: 5: 33: /
King Herod, in a badde case, because hee had rashly
sworne to give Herodias the head of John the baptist
though it grieved him sorely, yet, for his Oath sake
hee made it good. Mar: 6: 26: /
Let nothinge hynder thee, to paye thy lawfull vow
in due tyme. Eccl: 18: 22: / Psa: 15: pt: 4: /
He that maketh a singular vow, must be y^e Lords.
Levit: 27: 2: / Pro: 20: 25: / Eccl: 9: pt: 2: /
If thou forbear to vow, it shalbe no synne in thee: but
it is gone out of thy lipps; thou shalt then performe it.
Deu: 23: 22: 23: /
God almighty, confirmed the immutability of his
Counsell by an Oath. Heb: 6: 13: 17: /
Again he sware, that the wicked should not enter
in his heavenly place of rest. Psa: 95: 11: /
When y^e make a vow: y^e shall sweare by the Lord
god of truth. Psa: 65: pt: 16: /
Every one that sweareth by him (to a iust art) shall
glory: but the mouthes of them that sweare falsely
shalbe stopped. / Psa: 63: 11: /

Search, & prove y^e Scriptures; but neither
add thereto, or diminish from them. &c.

Search the Scriptures, for they will testify y^e truth: Joh: 39:25.
My doctrine (saith the Lord) shall drop as y^e raine: my
speech shall distill as the dew upon tender herbs: Deu: 32:2.
1 Kings: 19: 11. 12. 13.

yea there is not knowing the Scriptures. Math: 22: 29.
Therefore give attendance to reading: 1 Tim: 4: 13.

Search, & prove the difference in Scriptures. Act: 17: 11.
God will help y^e desire, & open y^e understandings both to
knowe & believe the mysteries: Luk: 24: 45. Math: 11: 25.
Luk: 8: 10. 2 Tim: 3: 15.

When yea have proved all things, onely hold y^e w^h is god.
1 Thes: 5: 21. Mar: 4: 24.

All Scripture was given by inspiration from god: 2 Tim: 3: 16.
Rom: 15: 4. 1 Pet: 1: 25. Luk: 1: 17. Luk: 16: 16. Rom: 3: 1. 2

They came not by the will of man, but holy men spake &
wrote as they were moved therunto by the holy ghost.
2 Pet: 1: 21. 2 Esdr: 14: 21. to 26.

And it is more easy for heaven & earth to passe away then
one tittle of the Lawe, & gospell to faile: Luk: 16: 17.

If any one shall preach other doctrine unto y^e, then what is
revelah by this gospell, lett him be awaried: gall: 1: 9. gall:

If any one shall take any thing away from the words of this
booke of prophecy, god will wipe him out of the booke of life:
Reu: 22: 19. Deu: 4: 2. Joshu: 23: 6.

Cursed be the people that confirmed not all the words in
this Lawe to doe them: Deu: 27: 26. Pro: 30: 6.

Ezra: did not onely prepare his hart to satisfie him selfe
in the mysteries of the Lawe, but he taught them unto
others: Ezra: 9: 10. 2 Chro: 34: 18. 19.

Teach y^e them therefore to y^e Children & friends: Deu: 11: 19
Act: 5: 14. 42. Act: 2: 41. 47. Act: 11: 26. gall: 3: 23. 24.

Brethren; I write no new Comandement unto you:
this is the old; & the word, w^h yea have heard from
the beginning: 1 John: 2: 7.

The new Comandement that I write unto y^e is: that
y^e should ride now in faith, to deserve X^t. the true
light that now shyneth by his spirit, from the dark
shadowed of the old that is past: 1 John: 2: 8.

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Use a reverent respect to gods ordinances;
in the times of deuyne service. &c. &c. &c.

At the name of Jesus every knee shall bowe. Phil: 2: 10.
As I live (saith god) every knee shall bowe. Rom: 14: 11.
Every man praying, or praising, with his heart to-
wered, dishonoureth god. 1. Cor: 11: 4.
O come let vs bowe downe, & kneele before y. Lord our
maker. Psa: 95: 6. Nehem: 8: 6. Ren: 4: 10.
Put of thy shooes, for the place whereon thou standest
is holy (saith god to Moses) Josh: 5: 15. Exo: 3: 5.
God is greatly to be feared by all the that are
about him. Psa: 89: 7.
Lift up your hands in the Sanctuary, & bless y. Lord.
Psa: 134: 2. Heb: 2: 12. Ephes: 5: 19.
The heathen shall knowe y. my Sanctuary shalbe in the
middest of Israel for evermore. Ezk: 37: 28. Rom: 9: 29.
And that my Sabbathes shalbe duly kept with reverence
not with manuell labour. Exo: 20: 10. 11. Exo: 31: 15. 16. 19. 21. Deu: 34: 9.
Ezk: 20: 20. Math: 12: 8. Levit: 26: 2. Nehem: 10: 31. 13: 15.
My house shalbe a house for prayer, not a den for thieves.
For: 7: 11. Math: 21: 13. Isa: 56: 6. 7.
I have chosen, & sanctified this house, that myne eyes, &
my heart may be there perpetually: 2. Chro: 7: 16. 1. K: 8: 29.
How is then, y. yea glory in y. sanctified house, & lett my house
for prayer be wast. Hag: 1: 4.
Let all things be done decently, & in order. 1. Cor: 14: 40.
When thou goest into my house: be ever more ready to hear,
then to give the sacrifice of sooth. Eccl: 5: 1.
fixe thine eyes attentively on the preacher, as the
multitudes did on Xt. at his Sermon. Luk: 4: 20.
Let your hearts burne within y. with zeale, as the hearts
of the disciples did before our famous expositions to
them as they walked towards Emmaus. Luk: 24: 32.
Peter & John went into the temple to praye, dayly
about the 9. houre. Act: 3: 1. Act: 16: 13.
Blessed is that man that keepeth my house, & Sabbathes
from pollution. Isa: 56: 2.
Harken o Lord unto the supplications of y. people which
they shall praye towards this house in which thou hast
said my name shalbe therein forever. 1. Kings: 8: 27. 28.
29. 30. Deu: 12: 11. 13.
I have sworn by my selfe, the word is gone out of my mouth
(as I am a just god) that unto mee every knee shall bowe,
& every tongue shall sweare. Isa: 45: 21. 22. 23.

be myndfull, be
to what name of
Jesus, yea bowe y.
knee of y. heart, or
doe reverence.
best (idolatrously) y.
reverence, some
of this followinge
Jesus, y. some of
Sirach: Eccl: 50: 27.
Jesus, called Justus
Coll: 4: 11. Pauls
followe Labode.
Joshua, y. some of
Numm, was called
Jesus. Act: 7: 45.
Deu: 34: 9.

see page 138.

Godly, Laborious, & Charitable Ministers are as faminge fier, to ther assemblies.

see page 138.

How beautifull are the feet of those godly ministers, y^e preach
sound doctrine, bouldly, & plainly. Rom. 10. 15. Ezek. 44. 23.
Theis; are the salt; & light of the world, to leade the ignorant,
& blinde, by ther godly liues, & conuersiones. Math. 5. 13. to 17.
Theis; are exact workemen; preaching truth with patience,
& meeknes; not raylings, & vaine bablings. 2. Tim. 2. 15. 16. 25.
Theis; hate ranglings; & corrupt doctrines; preaching
grauely, sincerely, & so soundly, that no adversary can
finde objections (of note) against them. Tit. 2. 7. 8. 1. Cor. 9. 27.
Theis; dare not adventure to preach false doctrine, or
mischinuous iudgements; or to flatter any great man.
for any preferment or reward. Num. 22. 18. 20. 38.
yet they dare preach the truth of the gospel without
dare, euen before Kings, & Princes. 1. Sam. 11. 9. 46. 1. Sam. 24. 9. 10.
for, the spirit of god is upon them. 1. Sam. 10. 6. 1. Exo. 4. 12. 1. Act. 2. 4.
God calls such men, his watchmen. Ezek. 33. 7.
God makes them, his fishers, to cathe soules. Math. 4. 19.
Theis; are made Ministers by the gift of grace. Eph. 3. 7. 8.
as Aaron. 1. Cor. 13. 2. 1. Sam. 3. 1. 19.
As Omas the high priest, hee was pious, reuerent,
gentle, & well spoken, being trayned by from his thylde-
hood in godlines. 2. Mat. 15. 12. 1. Tim. 4. 12. 1. Sam. 50. 4. 13.
The people are astonish'd at ther doctrines. as at our Sams.
Math. 7. 28. 29. 2. Tim. 4. 17. Luk. 10. 16. Mark. 3. 8.
God giues power vnto such S^ts, to comfort a sick soule, y^e Gam. 5. 14. 15.
is weak in faith, & to absolve them. If they shall truly
be sorrowfull, & repent. John. 20. 23. Job. 33. 22. 23. 24.
God giues them power likewise, to deliuer by an obstinate
Gymnast to Satan, by excommunication. 1. Cor. 5. 5. 13.
1. Cor. 16. 22. 1. Tim. 1. 20. Math. 18. 17. 18. Rom. 16. 17.
The prayer of such men; either for themselves, or ther
Congregations, reache the Heauens. 2. Chro. 30. 27.
Theis; earnest & godly desires of saluation to y^e parishion-
ers with S^t. Pauls: that they may behold them day-
ly frequenting y^e Church, to gather knowlege. 1. Th. 3. 10.
1. Sam. 12. 23.
God calls such men, boanerges, Soms of thunder to the
wicked. Mar. 3. 17. but vnto the righteous, they are call'd
Barnabases, Soms of consolation. Act. 4. 36.
Therefore, lett all such men, be respected with a double ho.
1. Tim. 5. 17. 1. Th. 5. 12. 13. Eccl. 7. 29.

Acts: 18: 9: 10:
because god commaund
it to be done.
pro: 28: 1.

excommunic: when
1. Tim: 3: 10.
gall: 6: 1.
2. Cor: 2: 6: 7.
1. Cor: 5: 5.

Ungodly, idle, & ignorant Ministers, are
abominable, & detestable, both to god, & man. see page 165.

Not man ought to take upon him the ho^r of p^resthood; & quar. Mall: 2.
except he were called, as Aron was. 1. 2. 3. 8. 9. 14.
Woe unto y^e idle Shepherds that doe so, & leave y^e flocks.
your right eye, shall be utterly darkened. (17)
Zach: 14. 17.
For I have not sent y^e faith y^e Lord. for: 23. 21.
This; eat the flesh of the flocks, & clothe themselves wth y^e
finest of the wool, by force, & trustly, & yet, they neglect
their charge of soules. Ezek: 34. 3. 4.
yea; they are greedy dogs, which thinke they never have
enough: yet, their ignorance deformed nothing. Isa: 56. 11.
They dare be drunk, & Commit adulteries freely.
Rom: 2. 21. 22. for: 23. 24.
They dare violate gods lawes; & for idleness, hyde themselves
from gods Sabbathes. Ezek: 22. 26. Isa: 56. 10.
They love the praise of men, more then god. John: 12. 43.
This; with their tongue, can transforme themselves, as
the Devil doth, into an Angel of light. 2. Cor: 11. 14.
This; seeme not X^t but their owne bellies: by deceiving
the ignorant, by their faire speeches, & seeming goodnes.
Rom: 16. 17. 18. Micha: 3. 11.
This; have a forme of godliness, yet, they deny y^e power
thereof, in their euill wayes. 2. Tim: 3. 5. 6. 7.
Thou shalt not hearken to such faith y^e Lord. Deu: 13. 3.
For to their owne advantage, they dare turne iudgment
into gall: & righteousness into worme wood. Amos: 6. 12.
This; brutes; dare contest, & speake euill against things
they vnderstand not. 2. pet: 2. 12. 1. Tim: 1. 7.
They are proud, & ignorant, knowing nothing but
p^rouerses, & iangling disputations, boyde of truth.
1. Tim: 6. 4. 5. as Gamers, & Gambrels contentiously
withstood Moses most reprobatly. 2. Tim: 3. 8.
Let the habitations of such men be voyded, & lett
others be placed in their Bishopricks. Acte: 1. 20.
Let not woman dispute in the Church; but if she be
doubtfull in any point, let her learne instruction
from her husband, or some friends at home. 1. Cor: 14.
34. 35. Acte: 18. 26.
This; false prophete, are as wells without water: to whom
the mist of darkness is reserved for ever: for when they
speake great swelling words of vanity: they allure these
ignorant into destruction: & make their latter end more
badde then their beginning; by relapsing. 2. pet: 2. 17. to. 22.

Religious, conscionable, & mercifull Kings & Queenes in a Kingdome. ✕. ✕. ✕.

King Jehosaphat; chose out religious men to bee his Judges saying unto them, take yea heed what yea doe, for, yea iudge, not for man, but for god. 2. Chro. 19:6 / Pro: 25:2.

Pro: 29:14.

King Josiah made a Covenant with god (before all his people) y^t he would carefully observe gods Commandments & put downe all Idolatry. 2. Kings 23 / 3:5:14:25 /

Pro: 16:12.

King David, when his lowering soldiers would not suffer him to leade the battail: answered them mildly; what seemeth y^e best, I am content to doe. 2. Sam: 18 / 3:4:5.

The King of Nimrich gave a present to his subiecte to fast, mourne, & weepe for the Synne. Jonah: 3:5.

The King shall not multiply wounds: hee shall have the booke of the Lawe dayly read to him, that hee bee able to instruct himselfe therein, as also his wife, children, & subiecte: hee shall not be lofty mynded, but shall stand in feare of god all y^e dayes of his life. Deu: 17:17:18:19:20.

King David would say; let the righteous reprove my Synne, & I will take it firmly. Psal: 141:5.

King David made confession to Nathan y^e prophet, that he had grievously synned: for wth god could him, thy synne is pardoned; thatt shall not dye. 2. Sam: 12:13.

When Abisha would have had David to put Shimej to death for cursing his Ma^{tie}: he answered, what have I to doe with y^e y^e Sonnes of Beniamin; shall there any one be put to death in Israell this day? Noe; thou shalt not dye Shimej. 2. Sam: 19:21:22:23 / Pro: 20:28 / Ps: 18:43:44.

But, for those myne enemyes, wth would not have mee to rule over them, slaye them before mee (as our Saviour teacheth. Luk: 19:27.

A good & godly King will appeare mercifull to a bond-man; though all his subiecte seeke his death p^{er}uiously; as in Gertmys case. Jer: 38 / 4:5:13:16 / & against Damiel: Dan: 6:13:14 / & against our Saviour. Math: 27:18:24.

And a godly Queene will perswade her King, not to stain his hands in the blood of any godly man. as did Pilate wife, Math: 27:19.

They will hazard their liues to redresse the iniuries of their nation / to their King, rather then wronge them as did Hezek: 4:16.

Idolatrous, adulterate, & tyrannicall Kings, & Queenes, in a Nation. see pag. 121

King Solomon (in his latter dayes) gave himselfe over
to adultery, & Idolatry: by w^{ch} synne, hee tolerated
as many religions in his Kingdome, as had variety
of Courtesies & wines of other Nations. 1. King: 11: 3. 4.
King David; did not only misuse Uriah, by commit-
ting adultery with his wife Bersheba, but was the cause
of his Murder; seconded by Joab placing him in dan-
ger, in the front of the battail. 2. Sam: 11: 4. 15.
King Saul; made Doeg his instrument to murder: 85
priests: & to burne the Citty Nob, without any mercy
either to man, woman, or Child. 1. Sam: 22: 18. 19.
King Pharaoh; made all subiects of his servitude, to
groane under the intolerable burdens of his rigour.
Exo: 1: 17. / Mir: 7: 3. 4. / Jer: 34: 10. 11.
King Rehoboam; could his subiects (who desired to bee
eased by him from his fathers intolerable taxes) y^t
hee would make his little finger, thicker then his fathers
loynes: & whereas his father did chastise them wth whips,
he resolved to chastise them with scorpions. 1. King: 12:
10. 11. 16. 19. / 1. Sam: 8: 11. to: 18.
Queen Jezebel; painted her face to mislead her ser-
vants unto lust, & so by them to have her desires &
satisfied in adulteries, revenge, & Murder. 2. Kings:
9: 22. 30.
King Herod; hee caused John the Baptist to loose his
head, onely to please the envious, & lustfull mynde
of his daughter Herodias: & her bloody mynded mother.
Mar: 6: 27. 28.
O ye princes, remove violence, & spoyle, & execute
judgment, & iustice, & take away your exactions.
Ezek: 45: 9. / Ezek: 46: 18. / Zeph: 3: 3. / Ezek: 22: 27. / Ps: 76: 12.
Art: 4: 26.
Such as these, magnifie themselves, saying is not this
great Babel, w^{ch} I have built for the hol. of my Ma^{tie}.
Dan: 4: 30.
They delight themselves in wickednes; & drinke drunke
amongst their primers. Hos: 7: 3. 5. / Pro: 31: 4. 5.
What afflictions, or calamities soever fall upon the
nation, yet they (as did King Sardanapalus with his favorite
Hammon) sport, & drinke, when they should praye, &
weep to appease gods wrath. / Hester: 3: 15. / Eccl: 10: 16.
Ye shall be consumed, both ye, & y^r. King: 1. Sam: 12: 25.

Religious, & obedient Councellors, & subiects
to Princes; ought to be Honoured. &c.

I trust thee to keep the Kings Comands for thy oath sake
for, (in a iust cause) who may say what doest thou? Eccl: 8: 2.
Is it ill to saye to Kings, yea are wicked, or to Princes, ye
are vngodly. Job: 34: 18.

Whosoever prouokes the Kinge to anger, synes against his
owne soule. Pro: 20: 2. Rom: 13: 1. 4: 6.

Whosoever will not be contented to doe gods Lawes, and
the Kings. Let Judgment presently passe vpon him.
Ezra: 7: 26. 1. Pet: 2: 13. 17.

Curse not the Kinge; no, not so much as in thy thought.
Eccl: 10: 20.

For the wrath of a King is, as the messenger of death. Pro: 16: 14.
good, & godly subiects praye. Lord, giue the King thy iudg-
ments, & his soune thy right counsell, that they may rule
vs by the Lawes of Justice. Psal: 72: 1. 2. 4.

Such as this; prayed for the life of King Nabuchadnezar.
though hee were a tirant ouer them, & for the life of his
soune, y^e after dayes might bee longe, & prosperous. Baruc:
1: 11. 12. 13. 1. Tim: 2: 1. 2. 3.

1. Sam: 24: 3. to 8. When Dauid was aduised to kill his enemy King Saul,
hauing him at a great aduantage, & sleeping hee an-
swered. god forbid, y^e I should dare to lift v^y my hand
against the Kinge, & gods anoynted. 1. Sam: 26: 7. to 12.

The man that brought Goab wordes, y^e Absolon hunge by the
haire in a tree, would not be hyred by Goab to kill him:
but said god if thou wouldst giue me 10000. shekels of
siluer, I would not put forth my hand against y^e Kings
soune. 2. Sam: 18: 10. 11. 12.

They seeke guide, defend, & reuenge the iniuries done vnto
the King by traitors; as did Joab against Abner, y^e protect-
ed Shimei. 2. Sam: 20: 15. to 21. 2. Sam: 18: 3.

When Rehobaham took aduise with his good Councellors,
what hee might doe to wynn the hearts of his people, they
did not aduise him to be proude, & tyrannous, but to speeche
them gently in wordes, & actions. then will they loue, &
obaye y^e for euer. 1. Kings 12: 6. 7. 2. Sam: 23: 16.

then will they clasp their hands, & ioyfully crye out, god
saue y^e Kinge. 2. Kings 11: 12.

Some in loue mortgaged their hands to paye tribute. Math: 4: 5.

Christ willingly paid tribute, for pet. & himselfe. Math: 17: 27.

To obaye, is better then sacrifice; but rebellious is ill. 1. Sam: 15: 22. 23. Rom: 13: 7.

They neither will, or dare obey any Unjust
Command of King or Iurke, on any terms.

If they shall Command thee to bee a worshipper of Images,
answer them, as did the 3. Children; be it knowne
vnto thee O King, yet wee will not serue thy gods; neither
will wee worship thine Image. Dan: 3. 6. 18.

Save as did Mattathias, though all the Nations with
in the Kings Dominions should fall from the truth,
yet will I, & my sones walke in gods Commandements
& neuer hearken vnto thy statute O King. 1. Mar: 2.
19: 20: 22. / Job: 13: 15.

If they should Command y^e to forbear preachinge
the Gospell; answer them as Peter, & the rest did y^e
high Priest, & his Councell: wee ought to obey god,
rather then man. Act: 5. 28: 29.

If Gerabell shall for some wicked ends of her owne
intice thee to adultery: answer her, as Joseph did
his Mistress, how can I doe this great wickednes to
god, & my King, & hime. Gen: 39. 7: 9: 10.

If they shall Command thee to make away, or murder
any thyselfe for them, doe not so; but rather performe
it from death, & breed it as mother like; as King
Pharaohs daughter did Moses. Exo: 2. 2: to 10. / Exo: 1. 16: 19.

If they shall intice thee, to betraye thy Maister, (who
is a iust & worthy subiect, or any one that receiveth a
trull in thee) tell them, that the name of a Judas, is
most hatefull. Math: 26. 15: 16: 49.

If symning intice thee to euill; consent thou not vnto
thine wayes. Pro: 1. 10: to 17.

The Hebrew Midwives, though they sawe King Pharaoh
the hardning of his Tirannicall command, to murder y^e
Infants: yet they neither did, nor ever intended to
obay his vnlawfull Command. Exo: 1. 15: to 22.

see page: 70: 191:
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Rebellious, & traitterous Councellors, & subiects, against their Soueraigne.

This; dare say (with the Cittizens in the parable) we will not haue him reigne ouer vs. / Luk. 19: 14.
This; would bynde their Kings in chains: & their nobles in links of Iron. / Psa: 149: 8.

This; will force the King to doe present execution vpon any vill man that opposeth these abominations: as would haue done against Jeremie. / Jer. 38: 4: 5.

This; will falsly guide a King, & perswade him to reuenge on his people; onely for this one ends, as did Haman against Darius loyall seruante, that were purposely awaked for spies, when they came wth a peaceable embassage to King Haman. / 2: Sam: 10: 3: 4.

This; though they haue all the honour that King or Court can afford them: yet are they troubled if any honest plain-dealing Mordecai, come neare the Kings eare, & will venture their liuells, either to subiect, or distroy. / y^e Hester: 5: 13. / Hest: 6: 6. 10. 12. / Hest: 7: 8. 10. / Hest: 2: 21. to: 24.

This; getteth godd Ministers, as Amariah did Amos. Proudly y^e no more at Bethell; for, it is the Kings chappell, & the Kings Court. / Amos: 7: 12: 13.

This; counsell'd King Rehoboham, to chastise his people with scourges, w^{ch} forced them to rebellion. / Kings: 12: 10. 11. 16. 19.

This filthy dreamer, disposes Dominions, & speaketh euill of dignities, yet Michael the Archangell (when he contended with Satan) durst not use any railing speeche. But said, the Lord rebuke thee Satan. / Jude: 8: 9. / Acts: 23: 5.

This; dare abuse their King. / Psa: 8: 27. / Psa: 21: 11.

They dare kill their King. / 2: Kings: 21: 23.

This; will not listen vnto the learned towns clerkes & eloquent instruction (who faine would haue appeased the rude, ignorant multitude) to doe nothing rashly. / Acts: 19: 32. to: 41.

This; will not walke in gods lawes: nor hearken to his word. / Jer: 6: 16. 17. / Jer: 44: 16. 17.

But delightfully drinke iniquities like water, & are sold vpon the Lees of their synnes. / Job: 15: 16. / Zeph: 1: 12.

Religious, circumspect, & iust Judges, in
a Court of Judicature. is angelicall.

see page. 187.
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Hee that ruleth ouer men, ought to bee iust, ruling in
the feare of god. / 2. Sam. 23. / 3.

A iudge ought to beleeue god, as Solomon did: saying,
Lord giue me wisdom & knowledg to goe in, & out, be-
fore this great people. / 1. Cro. 1. / 10.

The wayes of a iust iudge, is guided by god. / pro. 20. / 24.

God is a spirit of iudgment to the righteous. / Isa. 28. / 6.

pro. 8. / 12. / 1. Pet. 1. / 17.

Hee shall not iudge after the sight of their eyes: neither
reproue after the hearing of their eares: but with a
righteous vnderstanding. / Isa. 11. / 3. 4. / Isa. 33. / 15. 16. /

pro. 4. / 18.

Hee iudge dare say from their consciences; if my steps,
haue turned out of the way: or if any blot haue at
any time cleaued to my hands, then let my speeche
bee rooted out. / Job. 31. / 7. 8. 9.

It is a ioy & a comfort, to a iust iudge, to doe iudgment.

pro. 21. / 15. / pro. 20. / 24.

Hee is, true, merittfull, & sober iudge. / Zach. 7. / 9.

Jor. 21. / 12. / Deu. 25. / 1. / Psal. 106. / 3.

It is their glory, to be wise as Serpente, yet harmlesse,
as Donke. / Math. 10. / 16. / Eccl. 2. / 12.

Hee is; dare glory in a good conscience, & say, as did
Samuell. whom haue I oppressed: or of whom
haue I retained any bribe to blinde myne eyes. /

1. Sam. 12. / 3.

Hee is; dare open their mouth in a poore mans iust
cause, & fight him against all powerfull opposition
as Dauid did. / Susan. History. / pro. 31. / 8.

43. 46. 48. 51.

Hee is; make; & see into petty Judges; as did Moses; &
they be chosen out from able, wise men; such as feare
god, loue truth, & hate couetousnes. / Exo. 18. / 21.

Irregular, ignorant & bribing Judges; in
a Court of Judicature; is diabollicall. &c.

Luk: 18. / 2. fo: 8. / There was in the City a Judge, that neither feared god.
nor regarded man. / Luk: 18. / 2. / Pro: 18. / 5. /
god tells this iudge; thou shalt not wrest the cause of y^e
poore man, unrightly. / Exo: 23. / 6. / 2. / Chro: 19. / 6. / Sam: 5. / 9. /
And though they know y^e god seeth their actions yet
for game will they iudge falsely. / Psa: 82. / 1. / 2. /
If their right hand be not bribed; then they are full
of mischief. / Psa: 26. / 10. / Psa: 5. / 20. / Job: 15. / 34. / 35. /
Psa: 1. / 23. / Psa: 10. / 2. / Mich: 3. / 11. / Mich: 7. / 3. / 4. /
Doth our Lawe iudge any man (as this doe) before
they heare what a sutor can say for himselfe, & his
cause? / John: 7. / 4. / 51. / Gen: 4. / 7. / Numb: 32. / 23. /
Such as this entering wolue, were the somers of Sam:
full of iniustice, & bribery. / 1. Sam: 8. / 2. / 3. / Zeph: 3. / 3. /
Judgement is turned away backward, & iustice stands asunder,
truth is fallen in the street, & equity cannot enter. /
Psa: 59. / 14. / Amos: 5. / 12. /
Thus Judgement springs up like hemlocke, in a garden.
Hos: 10. / 4. /
This wisdom defended not from above, but is earthly,
sensuall, & diuillish. / Sam: 3. / 15. / Job: 12. / 16. / 17. /
These iudges, shall be taken in their owne craftines. / Job: 5. / 13. /
Psa: 9. / 15. / 6. cause. / Jer: 22. / 17. / Mich: 2. / 1. / 2. / 3. /
It was written on the tombe stone of Trinius: heare here
rest in mould; who whilst he liued, could neuer rest
for gould, nor would he suffer them to rest, y^e would.
The love of money, is the root of all euill. with which whilst some
haue committed sinne, they haue lost faith, & perished their
soules, & reputations, with sorrowes, euen to death.
1. Tim: 6. / 10. / as Demas. 2. Tim: 4. / 10. / or Judas. Math: 26. / 15. /
Howe longe will yea iudge unrightly. / Psa: 82. / 2. / Psa: 29. / 21. / *
Howe longe will yea thus satisfie y^e selued with the wrongs of
the fatherles, & inuent: yea ouer passe the deede of y^e
wicked. / For: 5. / 28. / Ezek: 20. / 4. /
Yea suffer not the causes of the poore widdowes to come
before y^e. but preffer any other before them, if they bringe
yea rewards. / Psa: 1. / 23. /
They shall be as tow; & their wickednes (as a sparke of fire)
shall kinde it: then shall they both burne together, and
none shall quench them. / Psa: 1. / 31. /
For their hearts are hardened, through the deceitfulness of
sinne. / Heb: 3. / 13. / Their consciences are seared. / 1. Tim: 4. / 2. / Psa: 48. / 4. /

Religious, trusty, valiant, & provident Commanders of an Army; god will fight for.

Jer: 29: 7.

They should be chosen out, from able, & religious men, from
such, who will deal directly & justly, with y^r. souldiers,
hatinge confusion, or tumult gaine. Exo: 18: 21.
god will assure such good men as he did Joshua: 6: 2.
good courage, & be not affraide, for I will be with thee.
Wherefore thou goest. Joshua: 1: 9. Luk: 12: 4: 32. Deu: 20: 6.

Zack: 2: 5.

I will make of thee a broken wall. Thine enemies shall
fight against thee, but shall not prevail. Jer: 15: 20. Psa: 54: 15: 16.
be not affraide of this great multitude. Stand still, and
behold the salvation of god: see him fight his own
battles. 2: Chro: 20: 15: 17. Examplid. Exo: 15: 3: 4. Judg: Joshua: 6: 13 to 22
7: 12: 20: 21. Joshua: 6: 20: 21: 22: 25. Deu: 32: 30: 39: 2: 12: 20: 21:
I will save & defend this City for myne owne sake, saith
the Lord, & my servant Davids. 2: Kings: 19: 32: 33: 34.
Psa: 12: 5: 1: Sam: 2: 7. Josh: 6: 13 to 22. Exo: 6: 6.

Josh: 10: 29: 26.

Therefore, feare not thou worne of Jacob, & y^e men of Israel.
for thou shalt thrash the Mountaines, & make the hills
as chaffe. Psa: 41: 14 to 17. Psa: 54: 15: 16: 17. Josh: 1: 9. Psa: 8: 12: 13.

yet, do no wronge, or violence (willingly) to y^r. motent.
neither shedd thou blood. Jer: 22: 3. Jam: 3: 18. Math: 5: 9.
then shall the godly commander saye unto his souldiers.
feare not y^r. strength of our enemies; for y^r. Lord is with
us. Num: 14: 8: 9. Examplid. 2: Chro: 26: 5: 15. 1: Matta: 2: 45: 47: 48. Psa: 18: 40. Psa: 33: 16: to 19. Jer: 51: 20: to 24.

Mans valour,
by y^r. strength
of God

Wee shall appeare as terrible unto our enemies, as y^r.
Gadites did. whole fared, were as y^r. fared of Lions. 1: Chro:
12: 8: 21. 2: Matt: 13: 9: 15: 17. Math: 6: 16: 1. Matt: 6: 34.

They will make this Oracion, saying: as Nehemiah did,
feare y^e not man, but god; for he is great, & terrible. Fight
ye now valiantly, & courageously, for your religion. y^r.
wived children, brethren; house, lands, & substance.
Nehem: 4: 13: 14. 2: Chro: 32: 6: 7: 8. Psa: 118: 6: 7.

Then will they wisely consult, (if their numbers should not
be able to withstand their enemies), or else to save of
fusion of blood, whether it were not convenient to
send for conditions of peace, & not runne headlonge, &
carelessly into a slaughter. Luk: 14: 31: 32. Deu: 20: 10: to 15.

If he give any officer charge to keepe any prisoner, &
he let y^r. prisoner willingly, or fraudulently slip away
from him, he condemns him to death. 2: Kings: 10: 24.
In the tyme of victory, they give god the glory: & singe &
psalms with thanks giving. 2: Matta: 10: 1: 4: 7.

And when y^r. Commander shall goe towards their enemies.
his souldiers shall crye out most courageously: say, lead
us, & wee will follow thee even unto death. 1: Matt: 13: 8: 9.

Tyrannicall, treacherous, & debauched Com-
manders of an Army; god will fight against.

Numb. 22. 19. 20
23. 24. *quar.*

Joshu. 5. 13. 14

Woe unto such, as buildeth any towne with blood: & establisheth a City by iniquity. Hab. 2. 12. Psa. 127. 1. god himselfe hath promised to fight against them with a strong Arm, in anger, in fury, & in great wrath. Jer. 2. 5. 6. Coll. 3. 6. Isa. 17. 12. 13. gen. 19. 1. to. 11. 13. 24. If such, do get any conquest: god kills them, it is not for their own sakes, but for a punishment to that lost nation, that have bene great Sinner. Deu. 8. 4. 6.

Acts. 12. 21. 22. 23.

Isa. 30. 16. 17

Isa. 31. 1. 8. 9

Cursed be those men y^e make flesh their arme of strength, letting their harte depart from god. Jer. 17. 5. Have no confederacy with them. Isa. 8. 12. 13. Cursed shall they bee in the city, & in the field. & cursed shall they bee going out, or coming in. Deu. 28. 16. 18. I will make them drunke at their feaste. Jer. 51. 39. They shall shamefully wallowe in their own vomits: & be derided by all. Jer. 48. 26.

They shall live carelessly snorting in their tents: until y^e enemies take them advantage, as David did Saul. 1. Sam. 26. 12. 15. 16. 2. Kings. 19. 35.

Or as Olophernes; in the height of his drunkenness, & for lust sake, was surprised by Judith; by which hee not on- ly lost his heade, but also all his army. Judith. 13. 1. to. 8. Or as Benadab with his 32. Kings confederate; who did drunke themselves drunke in the Pavilion, & gave advantage to Shab, & his forces to surprize them. 1. Kings. 20. 14. to. 20.

God will delude their imaginations, by their own mis- takes; as the Moabite went by the Spring shynning in y^e water, which caused them greedily to bolene by the redd- ness, y^e it had bene the blood of the Israelite that had slayne each other: then cryed they out miseriously to Moab, to the spoyle. 2. Kings. 3. 22. 23. 24.

These kind of men, have no feare of god before y^e eyes. Rom. 3. 18. gen. 20. 11. Psa. 10. 4. Zeph. 1. 12. Iero. 4. 16. They are perfidious, as Achimus, who promised to doe the Assyrians no harme, yet shewd 60. of them most tyran- nically in one day. 1. Matt. 7. 15. 16. or, 1. Matt. 7. 27. to. 29. or, 1. Matt. 12. 41. to. 48. or, 1. Matt. 16. 15. 16. Ezek. 17. 17. 18.

These men are as bloody mynster as Cam. gen. 4. 8. as cruel as Nimrod gen. 10. 9. As blasphemous as Rabshakeh 2. K. 18. 30. as riotous as Balthazar. Dan. 5. 1. as Treacherous as Judas. Math. 26. 48. Then, trust in y^e swiftnes of y^e horse, who shall decrease them. Isa. 30. 15. 16. sayeing. Amos. 6. 12. 13.

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Religious, loving, & provident husbands
over their ^{& children} wives; god will surely prosper.

These husbands love their wives truly: Ephes. 5: 25.

They honour them, as the weaker vessel. 1. Pet. 3: 7.

They leave all friends, & parents, & only cleave on
to their wives. Gen. 2: 24. Deu. 24: 5.

They live lovingly, & cheerfully with them all the
dayes of their lives. Eccl. 9: 9.

They will love their wives as dearly, & preserve
them as carefully, as their own flesh. Ephes. 5: 28.

They render due benevolence to them: never defraud-
ing, or assenting them from their wives but with
their consent. 1. Cor. 7: 3.

Having found a wife (though she be not after
his own heart) yet will he never forsake her.
Eccl. 7: 26.

They rejoice together as the pleasant Gynde, &
Roe, & he is ravished with her love. Pro. 5: 18: 19.

They are careful to provide, that their be nothing
wanting wth may be fitt for a wife, & family.
1. Tim. 5: 8.

These men are assured: that where the fear of god
is planted; there shall never be want. Psa. 34: 9: 10.

They love, coveteth all things. Pro. 10: 12.

They submit, & mistrust their children (being young)
with all manner of godliness, & prudent behaviour
both to god, and man, Eccl. 7: 23: 24: 25. Eccl. 30:

9: 10: 14. Eccl. 42: 9: 10: 11. Deu. 6: 7. Deu. 32: 46: 47.

Psa. 78: 5. Pro. 13: 24. Pro. 22: 6. Pro. 23: 13: 14.

Ephes. 6: 4. Col. 3: 21.

They marry their children seasonably. Eccl. 42: 9: 10.

Eccl. 7: 25. not provoking them to wrath. Ephes. 6: 4.

They thriftily, & honestly provide portions to give
in marriage with them. 2. Cor. 12: 14.

They observe the rules of Job; in daily praying to for-
give the synnes of their childrens youth. Job. 1: 5.

They observe the rules of Isaac, & Jacob. in giving
blessings unto their children. Gen. 27: 4. Gen. 49: 28.

Beside all this care, they rule their family & servant
religiously, & soberly. 1. Tim. 3: 4. Gen. 18: 19.

their careful
providence for
their children

Unnaturall, & lewde husbands towards
ther wives, & children; god will punishe.

Ther is, wilfullicious of ther wives without any
just cause given: teaching them evilly, by their
owne wicked examples. *Ecl: 9: 1: / pro: 6: 34: 35: /*
1: Cor: 7: 5: /

they will abuse ther wives. *Col: 3: 19: /*

they will glory, to rebraide ther wives with rayle-
ing speech publickly. *Ecl: 41: 22: / pro: 17: 1: /*

Ther men; williciously, & lustfully garrering
one every mans wife. *Ecl: 41: 21: 22: / Ecl: 42: 12: /*

They more; they williciously, with ther maide ser-
vants: & think it no abuse to a wife, but as an
art that may be done at pleasure. *pro: 5: 20: /*
Mal: 2: 14: 15: / Jer: 6: 15: / Eph: 4: 19: /

Ther is, ar: dayly companions, for gluttonous wine bibbe
with will bringe them to poverty, & raggs. *pro: 13: 20: 21: /*

Ther delight more to followe ther pleasures; then to
attend goodnes, or ther callings. *pro: 21: 17: / 1: Cor: 10: 7: /*

Ther people, onely sitt downe to eate, & drinke abund-
antly, & then rise up to game most profusly. *1: Cor: 10: 7: / Isa: 5: 11: / pro: 23: 29: 30: /*

The end of theris conditioned men, willicious distourtion:
ther god is ther belly: therefore, ther glory shall be ther
shame. *phil: 3: 19: /*

Such improvident husbands, that let ther families
want: are to bee attompted worse then Infidels
1: Tim: 5: 8: / pro: 6: 6: 7: 8: / pro: 12: 11: /

Ther is; by over much carelesnes; & giving to much
liberty, & freedom (without education) to ther chil-
dren: makes them growe impudent, & shameles.
Ecl: 26: 10: 11: 12: /

the neglect, y:
the give to y:
childrens.

|||

May; they dare revyle, curse, & smyle ther pa-
rents. *Exo: 21: 15: 17: / pro: 19: 26: / Ecl: 3: 16: /*

Men that understand not: are like beasts. *psa: 49: 20: /*

When a man comitteth a theft, & bee taken, hee loseth
but his goods: but in comitting adultery, hee loseth
his soule. *pro: 6: 30: 31: 32: /*

God so sluggard) & loath of the yf's wife to provide
in harvest, to keepe them a live in winter. *pro: 6: 8: /*

Lowlye vertuous, & provident wives;
are an honour; & crowne, to y^e husbands.

A prudent wife, is the gift of god. Pro: 19: 14.

A vertuous woman, is a Crowne to her husband. Pro: 12: 4.

A gracious woman, obtaineth honour. Pro: 11: 16.

A good wife, is a goodly portion: her grace, & discretion
delighteth her husband: she is silent: well instructed:

shamefaced: faithful: & her beauty in the orderinge

of her house, shyneth like the Sunn in his glory.

Ecc: 26: 3: to: 17.

The price of a vertuous woman, is farre above rubies:

the heart of her husband doth safely trust in her: she

worketh thriftely to maintaine her charge, & is care-

full that there bee no spoyle in her family. Pro: 31:

10: to: 28.

There is godly wimbe, are discreet: keene at home: chast:

temperate: charitable: & obedient Tit: 2: 3: 4: 5:

1: Pet: 3: 1: 2: 5:

They acknowledge, y^t the husband hath (only) power

over their bodyes. 1: Cor: 7: 4: Jam: 1: 27:

They reuerence their husbands as Sara did Abraham: (y^e pet: 3: 6.)

Eph: 5: 33 / & as busied in housewifery as Martha: Luk: 10: 40

They apparell & dress themselves modestly, and

decently. 1: Tim: 2: 9:

They abstaine from all appareance of euill; either

to be giuen by them towards ^{god} their husbands, or neigh-

bours. 1: Thes: 5: 22: Eph: 5: 24: 2: Cor: 4: 2:

There say amongst themselves, lett vs walke honestly

Rom: 13: 13: & provide things honestly in the sight of

all men. Rom: 12: 17: Heb: 13: 18:

And lett vs not bee ashamed before all the world to doe, or say,

any thing that is true: honest: iust: pure: lowly: or

worthy a good report. Phill: 4: 8:

An undefiled bed, is honorable. Heb: 13: 4: Pro: 5: 19:

The paths of the iust women; are as the shyning

light, that shyneth more, & more untill it bee perfect

day. Pro: 4: 18: their memories are blessed. Pro: 10: 7:

There are not caried away with euery wynde of doctrine.

Eph: 4: 14: but their hearts are established with grace.

Heb: 13: 9: Heb: 6: 19:

They accompany themselves (only) wth such as feare god. Ps: 119: 3:

Heb: 1: 9:

god's Blessings on
such women.

gen: 49: 25:

psa: 127: 3: 4: 5:

1: Tim: 2: 15:

psa: 128: 3: 6:

Pro: 17: 6:

1: Tim: 3: 4:

psa: 113: 9:

Surely; dishonest; & expensive wives; &
are a daily disgrace & torment to y. husbands

A shamed woman, shall be accounted of as a dogg.

Eccl. 26. 12. 2. K. 9. 38. gen. 39. 12.

god gives a man such a wife; as an earthly plague
for his sinne, & wickednes. Eccl. 26. 23.

He that is married to a drunken; iehous; and
an imudent woman, had bym better hand bym
tyed unto a Scorpion. Eccl. 26. 6. 7. 8.

A lowde false harted crying woman, & a scowld
shall be sought out to drive away an enemy.

Eccl. 26. 27. / Pro. 11. 9. / Eccl. 7. 26. / Pro. 21. 9.

The contentions of such a wife: is a continuall
drowning. Pro. 19. 13. / Pro. 17. 1. / Pro. 15. 1.

It is better to dwell in the wilderness amongst the
beaste, then with such an angry, & contentions
wife. Pro. 21. 9. 19. / Pro. 26. 21. / Pro. 17. 12.

A foolish woman, is clamorous. she knoweth
no good. Pro. 9. 13. / Pro. 10. 23. / Pro. 26. 3. / Pro. 19. 29.

As a Jewell in a Swines snout: so is a faire wo-
man without discretion. Pro. 11. 22. / Pro. 17. 7.

There is yett badde carelesly; looking for nothing; but
what may please their paltate. & sitt out their pride.
Amos. 6. 4. 5. 6. / Isa. 3. 16. / Eccl. 26. 9. 10. 13.

And when they have a mynde unto their luste. then
walke they abroad, & secretly make by their im-
udent matches, either for pleasure, or profitt
as did the Harlott. Pro. 7. 9. 10. 22. / 2. Pet. 2. 14.

Ezek. 23. 40. / Nahum. 3. 4. 5. 6. / Eccl. 23. 23. 25. 26.

And, for their variety in Apparell; it is so strange, &
chargeable, that god himselfe threatens a punishment
to such Anticks. by Zephany. 1. 8. / Deu. 28. 27. 28. / Isa. 3. 24. / Lam. 4. 5. 7. 8.

There are lowde, & Stuborne: not rarenige to remayne
in their owne houses, but are ever gadding. Pro. 7. 11.

They delight in expensive banquettings; revellings, & the
variety of musickall instrumente. Eccl. 18. 33. / Isa. 5. 12.

Rom. 13. 13. 14.

Woe unto y. that live at ease in plenty. Isa. 32. 11.

y. are not contented to be lawfully given y. sold: but
yea delight to decke y. Daughters as instrumente to pro-
voke lusts. Hos. 2. 5. / 2. Esdra. 15. 47. / 2. Pet. 4. 3. / Lam. 19. 29.

god's curses on
such women.

Isa. 17. 14. for
distraction. Prov.
Job. 27. 14.

Deu. 23. 2.

Hos. 9. 14. 16. 17

Isa. 32. 11.

2. Es. 15. 47.

Deu. 28. 27. 28.

Isa. 3. 17. 24.

Lam. 4. 5. 7. 8.

A Bishopp, or a Minister, ought not
to bee married, unto a lewd woman: ~

A Bishopp, or any inferior Minister, ought to bee
 blameless, and the husband of one wife. 1 Tim: 3: 2
 Titus: 1: 6.

The priest shall not marry a whore, or a divorced
woman. Levit: 21: 7.

Zacharias the priest; hee married the daughter of
Aron, whose name was Elizabeth. Luk: 1: 5.

Marriage, (lawfull), is honorable in all conditions.
Heb: 13: 4.

It is better to marry; then lustfully, to burne in fyre.
1 Cor: 7: 9: 28.

And, although Moses gave way to a bill of divorcement
(in regard of the hardness of mens hearts) yet X^t saith,
what god hath ioyned together, let no man seek to de-
uide, or separate; except it be for the act of fornication.
Math: 19: 5: to: 9: / Deu: 24: 1: 2:

When a man hath married a wife; hee shall not goe
out to warre: neither shall hee bee charged with any bu-
sines, in all the first whole year; but, shalbe free, and
there be to his wife at home. Deu: 24: 5.

Nowe, since the Clergie are not Comanded by god
Lawe, either to aboue the estate of a single life,
or, to abstaine from Marriage. Therefore, it is as
lawfull for them, as for all other christian men, to
marry at their owne Discretion. Article: 32.

91.

Dutifull, & obedient children towards
their parents; are a great comfort. *in.*

They; are obedient unto the Comaunde of the aged fa-
ther; & dispise not the precepte of his aged mother.
but performe their Duties, lowmly, reverently, and
confeionally, without murmuring, or disputing.
Pro: 23: 23. / Coll: 3: 20. / Phill: 2: 14.

They are humbly thankfull to their parents for their
education: not forgettning what boorme the mother
indured for them in chylde-bearing: & the fathers
expenses, & care to bring them up to manhood. /
Eccl: 7: 27: 28:

They doe not repine, but rejoyce to be helpfull unto
their parents in tyme of need: as Joseph was to his
father, brethren, & all their families. gen: 47: 12.

And in such as have but small maintenance, god
attent of the willingness of the gift; or helpe; as much,
& more, then from the rich: as hee did by the cha-
rity of the widdowe in giving her myte. *Mar: 12: 43/44*

Such dutifull children as this (who will not dare
to anger their aged parents; but are willing to re-
lieve their necessities) shall never want: god will
alwaies provide for them. Eccl: 3: 12: 13: 14: 15.
Psa: 2: 12. / Psa: 144: 13: 15. / Psa: 65: 13. / Isa: 45: 3.
For: 29: 5: 6. / Math: 6: 8: 25: 31.

The glory of yonge men, is in their strength, & honesty:
but the beauty of old men, is the graye head with
righteousnes. / Pro: 20: 29. / Pro: 16: 31. / Pro: 17: 6.

This dutifull children confesse, that to harken to y.
parents commands, & to be obedient thereto; is better then
a sacrifice: & to be undutifull or rebellious; is as
the synne of witchcraft: 1: Sam: 15: 22: 23.

Unreuerent & disobedient children,
are a dayly greefe to their parents. or.

A foolish Son; is the calamity of his father. pro:
19: 13. / pro: 17: 25. / pro: 18: 6. 7.

Cursed be they that set slightly by their father, and
mother. / Deu: 27: 16.

These cursed Children dare, not only reuyle, but also
curse, & curse, & smyte their parents. Exo: 21: 15. 17.

Whosoever curseth his father, or mother: his Lampe
shall be put out in utter darkenes. pro: 20: 20.

Whosoever rebetteth his father, or mother, & saith it
is no transgression, is the companion of a destroyer.
pro: 28: 24.

Whosoever wasteth his father: & chafeth away his mo-
ther, is the sonne of perdition. pro: 19: 26.

The eye that mocketh either at father, or mother:
shall be pynked out by paines. pro: 30: 17. pro: 6: 13. 14.

These Children; behaue themselves proudly against
the ancient, & abash the honorable. Isa: 3: 5.

Hee that forsaketh his father, is a blasphemour: and
he that angereth his mother; is accursed of God.
Eccl: 3: 16.

Hee winketh with his eyes: hee speaketh with his feet: &
hee teacheth with his fingers: frowardnes is in his
heart; hee denieth miserie; & soweth discord, con-
fessionally. / pro: 6: 13. 14.

Yea, will bring my graye haire downe to y: graye
in sorrowe. / gen: 42: 38. / Hof: 7: 9.

My sonne had not a begger life; for, better it is
to dye then to begg. / Eccl: 40: 28.

An abusive, wrathfull, & inconsiderate m^r
is a great discomfort, to a faithfull servant.

Mastere: give unto your servants that work is just,
& equall for them. Coll: 4: 1.

Masters; forbear violent threatenings to y^r servants
Ephes: 6: 9. Eccl: 7: 21.

Thou shalt not oppress an hired servant y^e is needy,
& poore: but shalt give him his hire, before the sun
goe downe. Deu: 24: 14. 15. / Lev: 19: 13.

I will (saith the Lord) be a swift witness in iudgm^t
against any that detain the due wages of any
hiredlinge. Mall: 3: 5.

When they detain the laborer hire by violence, &
fraude, to make themselves wanton: god will re-
venge their cryes, when they send them up unto him.
Gam: 5: 1. to 6. / Deu: 24: 15.

And that m^r, who carelesly neglecteth, & provideth
not foode, or paye for his laborious servants, hee is
worse then an Infidell: 1. Tim: 5: 8. 18. / Luk: 10: 7.

What mean ye (saith god) to grinde the faces of the
poore. / Isa: 3: 15.

Let thy soule love a good servant, & defraude him not
of convenient liberty. Eccl: 7: 21.

Woe unto such, that withhold their neighbours servants wth
out wages: & withhold them not forward for y^r works.
Gen: 22: 13.

Such m^r, will say to their painefull servants, as
Pharaohs task m^r said to the Israelite: Ye are
idle; ye are idle servants. / Exo: 5: 17. 18.

A lowly, carefull, & considerate M^r.
makes many affectionate, & thrifty servant.

The discretion of a wise Master: passeth over many
slight occasions: & hee deferreth his anger. Pro. 19: 11.
Pro. 30: 32. Pro. 12: 16.

They love, & cherish a good servant, & deprecate him not
of any thinge commendment. Eccl. 7: 21.

That M^r. w^{ch} bringeth by a servant delicately from a
childe; may at last have him become his home. Pro. 29: 21.

Such M^r. rule their familie temperately. 1 Tim. 3: 4.

Hee will command his household after him: & they
shall keepe the way of the Lord, & doe justly. Gen. 18: 19.

What sever such men doe god makes it prosper unto
them. Psa. 1: 3.

He is; will not suffer any deceit to be used either in y^e
yard, waite, or measure. Lev. 19: 35. Deu. 25: 13: 14: 15.

And the servant binds his intentions willingly to
obay his conscionable Comande. Rom. 6: 16.

Disobedient, idle, & wastfull Servants:
are the ruyn of many a good & louinge M^r.

An euill seruant will not be corrected by words: for,
though he see his faulte, yet being obstinate, hee will
not make an answer. / Pro: 29:19.

There is, bad seruants will pursue their own way,
& despise gouernment. / 2. Pet. 2:10.

There is, eye seruants, & full of hypocrisy. / Ephes: 6: 6.

There is, haue not single harte: neither stand they in
fear of their M^rs displeasure. / Ephes: 6: 5.

There is, are to bee reputed worse then the busynesse-
full seruant in the parable: for, hee brought his
talent to his M^r: againe: but there is, wast both their
ownt, & their M^rs. / Math: 25: 25: 30.

There is, neglect their M^rs seruice: & wast his goods, in
riotting, chambering, & drunkennes. / Math: 24: 48: 49.

There is, to supply their leude expences, by cheat-
ing: taking vp on their M^rs Credite: as Gehazi did
2. Kings: 5: 22. / or else by perloynning. / Titus: 2: 10.

There is, feed upon the bread of idleness, sweetly. / Pro: 20: 17.
Job: 9: 8. / Pro: 26: 19. / Isa: 47: 19.

But, the end of there men shalbe, destruction, & shame.
/ Psall: 3: 19. / Math: 24: 50: 51.

For, God promisseth to punishe such seruants, that
fill their M^rs houses with detrit. / Zeph: 1: 9.

Those seruants (also) that are slothfull, & idle, are
brethren to those who are great wasten. / Pro: 18: 9.

S^t. Paul, fore warneth such, sayeing; bee ye not
slothfull in your imployment. / Rom: 12: 11.

Bee not giuen ouer much to sleepe, it will bringe
those that delight therein to poverty. / Pro: 20: 13.

Faithfull, conscionable, & dutifull Servants:
inriched many careles & unthrifty M^{rs}.

Theris: are willing to spend their time chearefully, in
their callings. 1. Cor. 7. 24.

Theris servants will love, & ho: their M^r: truly: because
they doe confide in their honest service. 1. Tim. 6. 1. 2.

Theris eyes, are allwaies upon their M^r: in ployment.
Psa: 123. 2. gen: 39. 23.

This M^r: no sooner Comands him to doe any thinge,
but he goeth about it speedely, & chearefully. Math: 8. 9.

Theris: neither wronge, nor attake any fallshy, to
gaine any advantage: but live contented with y^r:
wagee. Luk: 3. 14. 3. John: 2.

If their M^r: bee angry, & chide, deservingly, or p^rudenci-
ally: yet will they endure it patiently, & never
answer againe rudely. Titus: 2. 9. 1. Pet: 2. 18.

Such a wise servant: shall have rule over his M^r:
shamed his Sonne: & often times a great part of his
M^r: inheritance. Pro: 17. 2. Pro: 11. 19.

Such servants as theris: though they are bound to y^r:
M^r: yet are they gods freemen. 1. Cor: 7. 22. Math:
24. 45. 46. 47. Math: 25. 21. Psa: 125. 1.

Most servants will proclaim their owne goodnes:
but many such servants are not to be founde.

Pro: 20. 9.

Such true labouring servants, sleepe sweetly: when
their M^r: cannot take rest. Eccl: 5. 12.

For all their labour passe away, with a pure hart, &
a good Conscience. 1. Tim: 1. 5. 19.

Theris provident servants, contrive to advantage their
M^r: by the benefit of his commoditie, as Joseph did unto
Pharoh by ingrossing corne: untill the M^r: be forced to
saye within hym selfe, what servant is ther to be founde,
like unto this. gen: 41. 33. 37. 38. 39. 40.

Yea, M^r: upon p^ro^resse: are as willing to keepe such ser-
vants, as Laban would Jacob: giving them what wage
they will demande: because they see god gives a blessing
to those Labours they take in hande. gen: 30. 26. to 30.
gen: 39. 23.

Symmes of ignorance; blinde error;
& Unbeliefings doubtfullnes. &c.

see pag: 107: / 69: 131
189:

The Church of Rome is upheld by two wicked & wrongs; The one, is the bloody Lawe of inquisition used in Spanie; by w^{ch} the people are terrified from questioning any point of Doctrines erroneously maintained in that Church.

The other, is their doctrine of implicit faith, w^{ch} (in sundry parts of religion) is so blind, as the Church believeth, & by taking them from the scriptures, that they should not see out, by that pure light, the false doctrine of that Church.

Gods rewarde; vpon theis symes, of Drunkennes; gluttony; & murder.

what partnt may
doe, against a lewd
sonne. / Deu. / 21.
18. 19. 20. 21.

Not vnto such, as arise early in the morning, & till drinke
untill night to inlarge themselves. / Isa. 56. 22. / Isa. 28.
Not vnto such, who make their friends drinke to gaine
on their nakednes. / Heb. 2. 15.

In the light of drunkennes, that commit murder, or some
murther, that when they are sober, they doe not remember
the cause wherefore. / 1. Efd. 21. 22. / Luk. 21. 34.

Such Drunkards shall be trodden downe, as y. Lord trold
the Drunkards of Ephraim. / Isa. 28. 3.

Be not a companion for wine bibbers, nor riotous eaters,
for both of them shall come to poverty, & raggs. / Pro. 23.
20. 21. / 1. Cor. 10. 7. / Pro. 24. 17.

Be not made a begger by banquetting vpon borrowinge,
when thou hast not wherewithall to paye. / Eccl. 18. 33.

The ends of such, are destruction, they god is their belly.
& their glory will be their shame. / Phill. 3. 19.

Therefore, leaue to walke soberly, & honestly; not in
rioting, & drunkennes, neither in strife, & enuy;
Rom. 13. 13.

y. rewarde of
a Murderer.

No satisfaction shall be taken for the life of a murderer,
who is guilty of death, but death. / Num. 35. 31.

Such bloody minded men shall not liue out halfe their
dayes. / Psa. 55. 23.

He that doth violence to the blood, & life of any person,
shall fly vnto the pitt. let no man stay him. / Pro. 28. 17.

There is tall out to each other saying, Come, lett vs laye
waite to shed the blood of the innocent, & gett his
substance. / Pro. 1. 11. 13. / Psa. 10. 3. / Jam. 3. 16.

Caine; shewed them example, who like a reprobat,
mallyciously slewe his owne brother. / Gen. 4. 6. 8.

They are instructed in this trade, by their father the
diuill, who was a Murderer from y. beginning.
John. 8. 44.

The inducement by which hee treateth them to delight in
this syme, is thos, which hee would haue tempted x. w.
when hee shewed him the pambles of y. world, & said
all this things will I giue thee, if thou wilt serue mee.
Math. 4. 5. 8. 9.

The end of this seruice (without repentance) is eternall
damnation. / Deu. 29. 20. / Mathe. 13. 42. / Isa. 30. 33.

Gods rewardes; vpon their symmes of
pryde; mallice; & enuy. &c. &c.

pride, goeth before destruction, & an haughty spirit
before a fall. / Pro: 16: 18.

O howe haughty are the eyes of this generation? / Pro: 30:
13. / Isa: 10: 33. 34.

pride, compasseth them about, as a chayne. / Ps: 73: 6.

A proud look, & a lying tongue, god abhorreth. / Eccl: 10: 12.

Pro: 6: 17. / Eccl: 27: 15.

This was the iniquity, for wth god destroyed Sodome:
pride; fullnes of bread: & abundance of idleness.

Ezek: 16: 49: 50.

The haughty looks of the proud; I will humble. / Isa: 2:
11. / Isa: 10: 33. / Isa: 13: 11.

The feruor of their proud harte shall deceaue y^e:
for, though they exalt themselves to y^e: Heauens, I
will bringe them downe saith y^e: Lord. / Jer: 49: 16.

As I did proud Nebuchadnesser to feed on grasse wth cattell,
or as the prodigall sonne, on huske wth swyne; but
till they confesse their synne, & humble themselves.

Dan: 4: 30: 37. / Luk: 15: 13. 16. 18.

Woe vnto such as worke iniquity on their beddes,
& pratle it being in their power. / Micha: 2: 1.

mallice, and
enuy, rewarded

Such as this; imagine mischief all the day longe.

Pro: 39: 12. / Eph: 4: 26: 31.

This; wrest the words of the innocent to an ill sense.

Psa: 56: 5: 6. / as y^e: Jew did of our Saviour. Luk: 11: 54.

They dare be impudent, & iustly a false accusation,
& saye falsely, our eyes & eares haue seene, & heard
this affirmation. / Psa: 35: 21. / Jer: 18: 18. / Jer: 20: 10.

You may knowe such, by their wicked looks, & frowne=
full eye. / Eccl: 14: 8.

They are full of enuy, mischief, & discord. / Pro: 6: 14.

Pro: 17: 20. / Pro: 15: 17.

Come say they, lett vs destroye them, because they ex=
traide, & oppose our waye, & disprize our traditions.

Wisd: 2: 12. / gall: 5: 20. 21.

One such reprobate as this; god will rayne fire, and
burne stony. / gen: 19: 24. 25. / utterly deprime them from

his presence. / 2. the: 1: 8. 9. & cast them into bitter darkness.

Matth: 8: 12. / Isa: 65: 14.

Gods reward, against Hypocritical lying, &
perjurous swearing, & blasphemous cursing.

Hee y^e worketh deceit by lyes, shall never farre in my
sight saith the Lord. / Psa. 101:7. / as did Annanias, and
Sapphira. / Acte: 5: 1. to 6. / Jam: 4: 8.

The mouth of an Hypocrite destroyeth his neighbour.
Pro: 11: 9. / Luk: 12: 1. / Job: 15: 24.

This; will outwardly seeme to serve god, but it is not
with a perfect heart. / 2. Chro: 25: 2. / Math: 23: 28. / Hof: 10: 2.

When hee speaketh fairest, beleeue him not, for hee hath
7. abominations in his heart. / Pro: 26: 25. 26.

Hee extollethe a rich man to the Clouds; be hee neuer so
foolish; but, if a learned poor man cometh in his way:
hee asketh; what followeth is this? / Eccl: 13: 23.

y^e Hypocrite hope shall hee will seeme to admire his fortune before his face: &
surely perishe. Job: 6. hynde his backe, stoppeth, slander, & abuse him. / Eccl: 27:
23. / Psa: 62: 4.

They haue made lyes their refuge: & hydd themselves, un-
der falshood: / Isa: 28: 15. / Eccl: 12: 8. / Iudg: 16.

The heart of man, is deere full about all things, & most
desperately wicked. who knoweth it. / Gen: 17: 9.

The tongue of man; defileth the whole body: & setteth our
fier y^e Course of Nature, the venom proceeds from Hell.

Jam: 3: 6. / About all things brethren sweare not. / Jam: 5: 12. / Math: 5: 37.
Because of swearing, the Land mourneth. / Jer: 23: 10.

A man y^e doeth much swearing shall be filled wth ini-
quities: & the plague shall neuer depart from him.
Eccl: 23: 11.

The talk of him that sweareth much, maketh y^e haire
of the heare stand on end. / Eccl: 27: 14.

Their mouthes, are full of cursing, & bitterness. Rom: 3: 14.
Psa: 10: 7.

The name of god is dayly blasphemed. / Rom: 2: 24.
Jam: 2: 7. / Isa: 52: 5.

They take gods name in vaine; & sweare falsely. / Leu: 19: 12.
Hof: 10: 4. / Psa: 35: 11. / Jer: 7: 9: 14: 15: 16.

Wherefore; god will cast all such out of his sight: & will not
heare the prayer of any, that shall be made for them.

Gen: 7: 8: 9: 15: 16. but, will consume them. / Exo: 32: 10.

cursing, and
falsse swearing
///

Gods reward; against extortion, Usury, wretched countenances, & base covenants.

Christ admonisheth every one to beware of countenances.
Luk. 12: 15 / Luk. 16: 13 / Math. 6: 19: 20: 21 / Ezk. 33: 31

Christ Commands the usurer, to exalt not more, then
what is appointed them. / Luk. 3: 13

Nehemiah speak to the usurer saying, I praye let
us leave of this usury. Neh. 5: 10

Paul held the society of usurers odious. / 1: Cor. 5: 9: 10

For, it is said; hee y^e putteth not out his money to usury; if we would but
shall dwell with god. / Psa: 15: 5 / Pro: 16: 8

Zacharias, was converted from taking usury: & made
restitution (for any wrongfull exactions) foure soules.
Luk. 19: 8

Hee, that hath wrongfully gained, or detained any
thing: must (before attornment can be made) make
full restitution, & a fifth part more, in satisfaction.
Leu: 6: 5: 7 / Numb. 5: 8 / Ezk. 33: 15 / Pro: 21: 27

But woe unto such; as count an euill countenance
Habac. 2: 9 / Pro: 13: 11 / Ezk. 22: 13 / Psa: 10: 3: 6 / Luk. 12: 34

You haue gained by extortion, & Cozenage. / Ezk. 22:
12: 13 / Pro: 15: 27 / Pro: 29: 26 / Jer. 22: 17 / Micha: 2: 1: 2: 3

This is my curse = wormes; speake requiems unto them In sickness, this
soules, & saye, thou hast abundance, yet build thy would gladly part
barne's greater, & gett more, let thy hart be merry from this costly dyat
for thou shalt neuer want. / thou fool, this might to surcharne thy por
shall all be taken from thee, & giuen to such as shall rones appetite.

haue pitty vpon the poore. / Luk. 12: 15: 16: 22:
Eckl. 14: 9: 10: 17 / Job: 9: 23 / Jer. 49: 4 / Isa: 24: 2: 3

When this blood suckers haue byn taken in their fraud,
they haue made answer, I was but in it. / Pro: 26: 19

Woe unto y^e that haue (so) made y^e solues rich, for
yea haue receyued y^e consolation. / Luk. 6: 24 / Pro: 20: 21

Hee that withholdeth the syle of his corne to grinde
the poore: shall be atturled by them. / & hee shall reape
instead of seed, thornes. / Pro: 11: 26 / Jer. 12: 13

I will smyte thy winter, & summer houses, & their curious
buildings in w^{ch} they reioyced (as did Nabuchadnezzar:
when hee spake, is not this great Babel, y^e I haue built
for the glory of my name. / Amos. 3: 15 / Dan. 4: 4: 30: 31

Then shall their loynes be loosed for feare, & their knees
smyte on against another. as did Belshazzar. when hee
beheld gods hand writenig vpon the wall. / Dan. 5: 5: 6

yi way to gett content
ednes: is to moderate
our desires. & if we
will be disquieted, let
it be, for our syme:
11: 11

if we would but
compare our wealth
with others want:
we need not reuile:
but, be thankfull.
11

In sickness, this
would gladly part
from this costly dyat
to surcharne thy por
rnes appetite.

Hee y^e is insatiably in
counting riches, and
honour; is like a man
in a droppe.
11

God will punishe the wicked in generall:
with fier; sworde; plague; & famyne. &c.

I will pleade against them with pestilence, & blood: & rayne
vpon them, & their bands; hayle stone, fier, & brymston.
Ezek: 38: 22. / Gen: 19: 24. / Exo: 9: 18. / Psa: 105: 32.

I will giue them such thicke darknes that may be felt: &

I will turne their waters into blood: & their lands shall
denoued with frogs; locusts; caterpillers; flies; & lynces in
such abundance y^t the Kings chamberes shall stinke with
the multitudes of them. Psa: 105: 28: fo: 37. / Exo: 10: 21.

Cursed shall thou bee in thy basket & store: in y^r citty, &
in the field: in thy children, lands, & Cattle: in thy go-
ing out, & coming in: / Cursed shall thou bee in thy labour,
& reputation: plague, feauer, consumption, infamation
with extraneous burnings; The sworde shall make their
bodys food for the fowles, & beastes: Thy wife shall be
flowered before thy face, & all thy houses & goods deuiled,
& spoiled, & none shall haue pity, either of age, or youth.
Gen: 28: 16: fo: 45. / Jer: 16: 4. / Jer: 24: 9: 10. / Psa: 12: 16.

I will prouer thy nakednes, & shewe forth thy shame: I
will take vengeance on y^e & not meet y^e as a man. Psa: 47: 3.
Hee y^e is a fauer of shall dye by the pestilence: & hee y^e is nere
shall dye by the sworde: & hee y^e is besieged shall dye by a
famine. Ezek: 6: 12: 1: Chro: 21: 12: 14: 17. / Math: 23: 38.

As, In Samaria: an Asses head was sold for: 80: pennes of silver,
& the: 4: part of a Kab of Dung for: 5: pennes: then the women
boyled their Children & did eat them. 2: Kings: 6: 25: 29.
Ezek: 5: 10. / Lam: 2: 12: 20. / Lam: 4: 4: 5: 6: 7: 8: 9: 10. / Lam: 2: 21:

As I brought in the King of the Caldees, so will I bring in other
tyrant Kings to be reuenged of the synners of the wicked; &
they shall slay all sorte men, maide, children, not spare-
ing decayed age, or blinde. 2: Chro: 26: 17. / Psa: 79: 1: 2: 3.

They shall haue great insurrections in their Citty, & Countrey,
& the enemies shall be like mad-men, sparing none, but
spoyleing, & destroyeing all. 2: Esdra: 16: 70: 71. / Amos: 7: 17.

Thus will I doe vnto thee O Israel: Therefore prepare
to meet thy god. Amos: 4: 12. / Lin: 26: 29: 30: 31: 32: 33.

I will campe against thee round about: I will laye
siege, & raise Mounte, & forte, & so bring thee downe with
famine that thy boyes (wth weakened) shall seeme to
whisper as if it came out of the earth. Psa: 29: 3: 4.

On host shall distractedly runne to meet another to bring
sad tidings to the King that the Citty is taken, and
all the men of warre put to flight. Jer: 51: 31: 32.

God will laye a great[?] punishment.
 vpon ther soules: the famyne of his wordes.

I will make the tonges of the prophets dumb, & they
 shall not reprove synne. / Ezek: 3: 26.

I will send a famyne of my word, in so much y^t they
 shall wander from east to west, & shall not find comfort.
 Amos: 8: 11. 12. / John: 7: 34. / Hos: 5: 6. / Pro: 8: 17. / Isa: 55: 6.

The Lawe shall perishe from the priest, & there shall be
 no divine Counsell from the Elders. / Ezek: 7: 26.

The people shall be as the priest: ignorant; / Hos: 4: 9. (6: 9.)

The Sabbath shall be forgotten, & no visions shall be. / Lam: 2:

Then men shall lay hold of one Jew for instruction,
 saying, wee heard y^t god is with thee. / Zach: 8: 23.

Israel, for a longe tyme, hath bene without y^e true
 god. / 2: Chro: 15: 3. / Jer: 14: 10.

In those dayes the word of the Lord was very precious
 1: Sam: 3: 1. the Sanctuaries were destroyed. / Lev: 26: 31.

Zion spread forth her hands, but there was none to
 comfort her. / Lam: 1: 17.

Their vnderstandings are all darkened through the
 ignorance that they have gained. / Eph: 4: 18. / 2: Cor:
 4: 4. / 2: Cor: 3: 14. 15. / Jer: 2: 32.

Now, if the gospell be hydden, it is onely to such as
 willfully haue lost the mght. / 2: Cor: 4: 3.

Because they despised my word. / Isa: 30: 12.

Saying, wrongh not vnto vs things of truth y^t
 are troublesome: but things smooth & pleasant.

Isa: 30: 10. / Amos: 2: 12. / Isa: 47: 8. / Ezek: 22: 35.

Prophecy not more at Bethel, for, it is the Kings chape-
 l, & the Kings Court. / Amos: 7: 13. / Micha: 2: 11.

Mocking my Messengers: despising my wordes: & abuse-
 ing my propheth. / 2: Chro: 36: 16.

In that day: 7: women shall take hold of one
 man saying: wee will eate our owne bread
 & weare our owne Apparell: onely, lett vs be cal-
 led by thy name to take away our reproach.
 Isa: 4: 1. / Hos: 9: 12.

My people are gone into captivity: the honorable
 men are famished, & the multitude dyed
 with thirst. / Isa: 5: 13.

Saul; killed him
1. Sam. 1: 6. 9.

Man must praye god a death; but the tyme
when; or y. manner howe; none knoweth.

man must dye

In Adams generations, all must dye. 1. Cor. 15. 22.

Dust thou art, & to dust shalt thou returne. gen. 3. 19.

But his spirit shall goe to god y. made it. Eccl. 12. 7.

Uriah slaine in y. naked, came I out of my mothers wombe, & naked shall
front of a battail.

2. Sam. 11. 15. 17.

I shall returne againe. Job. 1. 21. Psa. 146. 4.

Jobs children slaine

wth cannot be gathered by againe. 2. Sam. 14. 14.

wth y. fall of a house

What man is he y. liveth, & shall not see death. Psa. 89. 48.

By mynde. Job. 1. 19

Psa. 39. 4. Eccl. 6. 6.

On generation passeth away;

& another cometh. Eccl. 1. 4.

Phineas his wife

It is appointed unto men once to dye. Heb. 9. 27.

frighted to death

As death entered into the world by synne: so death

chylde bode. 1. Sam.

passeth upon all men for synne. Rom. 5. 12.

4. 19.

All flesh, is as grasse y. withereth. 1. Pet. 1. 24.

Hanged by y. haine

thy months, & dayes are determined. Job. 14. 5.

in a bnd as was

our yearres, & dayes pass away as a fayle fowle. Ps. 90. 9.

Abolow. 2. Sam.

Psa. 102. 11.

18. 9.

Thou shalt dye, with thy breist full of mylke. & thy boones

Achan, was stoned

of Marrowe; at ease & quiet. Job. 21. 23. 24.

to death, & burnt

Thou shalt come to thy grave in a full age. Job. 5. 26. gen. 15.

Joshua. 7. 25

Thou shalt dye, in the bitterness of thy soule. Job. 21. 25.

the tyme when

thy synne, shall lye downe with y. in y. grave. Job. 20. 11.

Unknowne

Behoulde, now I am oulde, I knowe not y. day of my death.

that day & howe knoweth no man; no, not the Angells in

Heaven. gen. 27. 2. Math. 24. 36. 2. Esdra. 4. 52.

It is not for man to knowe the tyme of death; wth god hath

only put in his owne powere. Arf. 1. 7. Ren. 3. 3.

To god onely, belongs the issue of death. Psa. 67. 20.

Whether by beheading as John.

Mar. 6. 28. 2. Sam. 18. 23.

Or, hanged as Judas, & Achitophel.

Math. 27. 5. 2. Sam. 17. 23.

Or, broke his neck, as did old Eli.

1. Sam. 4. 18. 1. Sam. 17. 49.

Or, stoned to death, as Achan, & Abimelech.

Josh. 7. 25. Judg. 9.

Or, slayn with an arrowe, as King Josiah.

2. Chro. 35. 23.

Or, killed in his bedd sleeping, as was Ishbosheth.

2. Sam. 4.

Or, stabb on his Courth, as was King Eglon.

Judg. 3. 22.

Or, eaten by by doggs, as Izzabell was.

2. King. 9. 36.

Or, eaten by aliue by wormes, as Herod was.

Arf. 12. 23.

Or, deuoured by wyld beast, as y. prophett was.

1. K. 13. 24.

Or, burnt to death, as Irmey was.

1. Kings. 16. 18.

Or, swallowed in the earth aliue, as Corah.

Num. 16. 32.

Moane not immoderately, after the
Death of Friends; it is vaine folly...

sett thy house
in order before
death, & make
thy will ready.

My Sonne; let tears fall downe ouer the dead: then
cover his body according vnto custome, & neglect not his
buriall, but weepe on day, or two, then comfort thy selfe
& bryde thy passions. Eccl: 38: 16. 17.

1: Kings: 2: 1. fo: 5.

2: For: 14: 13: 14: 15

Psa: 38: 1.

gen: 25: 5. 6.

gen: 27: 1: 28: 29

gen: 49: 1. 33.

Eccl: 5: 15.

Deu: 32: 29.

Make not about. 7. dayes reuerentiall mourning
for the dead, for he is at rest. Eccl: 22: 11. 12.

King David with all his Nobles followed the Heyle of
Abner, with moarning, weeping, & fasting: untill y.
Sunne went downe. 2: Sam: 3: 31. fo: 36.

Abraham mourned for his wife Sara; he bought a
plot of ground to bury her, himselfe, & all his fam-
ily in a part. gen: 23: 2: 20.

The deuout men, ratiued Stephen y. Martyr to his
grave, & made great lamentation ouer him. At: 8: 2
Mary; she seld to resort vnto y. grave of her brother
Lazarus; & to weep ouer his body, during that 4. days
he laye in the earth. John: 11: 17. 31.

When David (who much lamented the feare of death
in his sinne adulterate Shylls) heard of his death he
presently refreshed himselfe, & said, can my weep-
ing bring it to life againe? why then should I so
foolishly morne. 2: Sam: 12: 16. fo: 24.

Weepe not for the dead; nor be moane him: but weep
some for y. soule that is departing; for, hee shall re-
turne no more. For: 22: 10.

Bertheba; when she heard y. her husband was dead,
she mourned for him. 2: Sam: 11: 26. 27.

Ezekiah; supposinge hee should dye, hee sett his
house, & estate, in order. Psa: 38: 1.

Yaob hee said vnto his children; I am now to dye:
I charge y. bury me with my father in the Cave
of Ephraim. gen: 49: 29.

Joseph; in obedience to his fathers will: was embalmed
& buried, for wth they mourned: 40. dayes, according to
the custome of Egypt embalmed. gen: 50: 2: 3.

When the Testator is dead: then is the will & Testament
in force by Lawe, not before. Heb: 9: 17.

And no man can disannul; or add any thing thereto
or from. gall: 3: 15. Zark: 7: 9. 10.

^c
 I caureat for such Atheists who dare say, if I
 shalbe saured, I shalbe saured; if I shalbe damned
 I shalbe damned; doe what I can, it is to no purpose.

What art thou o man, that darrest to reply against god? &
 his merrifull promises. Rom: 9: 20. Rom: 11: 20. 21.
 Howe darrest thou say, y: it is in vaine to serue god? what
 can it profit vs. Malat: 3: 14. for example. Isa: 10: 22.
 Thought God could make, I will haue merry on whom I
 please; & whom I will, the harte will I harden. Rom: 9: 18.
 Exo: 33: 19. meaning by y: wicked. Deu: 2: 30. Exo: 9: 34: 35.
 yet his saluation is mine. But to such as feare him. Psa: 85: 9.
 D. 1. Tim: 1: 8: 9: 10. There were a certaine number who were (forced) ordained
 to condemnation: but they were such as turned y: grace of
 god into careles neglect (as thou dost). Denying both gods
 mercy, & X^{te} meritts. Jude: 4. Heb: 10: 29. Isa: 65: 3. Ro: 9: 22.
 Such as theis were damned, because they haue willfully
 cast away all their faith. 1. Tim: 5: 12. Jer: 2: 25. Jer: 6: 16: 17.
 Work (wth y^r) saluation, with feare, & trembling. Phill: 2: 12.
 And, be not overcome of euill: but, overcome thou euill. Ro: 12: 21.
 Then will I direct y: wayes. (saith y: Lord). Isa: 61: 8. Phill: 1: 6.
 And, though a sinner doe euill: 100. times, yet surely I know
 it shalbe well with him, if he will feare mee. Eccl: 8: 12.
 For, to such as can serue, & feare god; is the word of sal-
 nation sent. Jer: 13: 26. Psa: 119: 175: 176. Isa: 40: 2.
 Rom: 9: 23. God hath not appointed any sinner y: will repent / to wrath;
 but to obtaine saluation. 1. Thes: 5: 9. Acts: 13: 26: 48.
 Examples; if that nation against whom I haue appointed
 my wrath; shall turne from their synnes, then will I
 repent of those euilles w^{ch} I determined against them. /
 Jer: 18: 8. Joel: 2: 32. Ezek: 18: 31. Iam: 4: 8. Math: 18: 3.
 Because god hath said; Iacob haue I loued; & Esau, haue I
 hated; shall any man make himselfe y: first subiect of
 dispaire: & say god is vnrighteous? god forbid; Ro: 9: 13: 14.
 Again; whom god did predestinate, those he called. Ro: 8: 30.
 god thoe them before the foundation of the world, to be
 holy & blameles. Ephes: 1: 4. not to liue carelesly. 1. Cor: 15: 58.
 And elected them unto obedience. 1. Pet: 1: 2. not to reprobate.
 As I liue (saith the Lord) I haue no pleasure in y: death
 of the wicked: therefore turne yea; so turne yea: from your
 euill wayes, & liue; why will ye dye? Ezek: 33: 11. Jer: 31: 3.
 Haue not I power, to make what persons I please; some to
 dishonour, & some to ho^r; y: thereby, I may make knowne y:
 riches of my glory (long before prepared, for y: persons
 of merry; Rom: 9: 21: 23. examples. Acts: 9: 11: 15. Acts: 17: 18: 25.
 (Pauls.) (Judas.) (Joh: 6: 70.)

Symmes of Ignorance, & blyndenes; & mans weake beleefe; & doubtfullnes

se pag: 97. 69: 131: 189:

The Jewes (through ignorantie) desired Pilate to
 loose unto them Barabbas, a Murderer: rather then
 Jesus X^t the Saviour. / Acte. 3: 14. 17.
 Paul: (through his ignorant beliefe) went on most
 boldly, in his persecutions & blasphemies. / 1. Tim: 1: 13.
 Their hearts were blinded through ignorantie. / Eph: 4: 18.
 The papist (by this blindnes in ignorantie) believeth y^t
 they may worship god, or X^t; by the similitude of their
 Images. / Psal: 135: 18. / Acte. 17: 29. / Isa: 40: 18: 19: 20.
 yea I might say; howe longe will y^e live in ignorantie
 & hate knowledg. / Pro: 1: 22. / Ren: 3: 18.
 yea ignorant dumbe Doggs. y^e cannot bark. / Isa: 56: 10.
 If yea were blinded saith X^t to the pharisees, y^e should
 have no synne: but because y^e say wee see, therefore,
 your synne remaineth. / John: 9: 41.
 This blindnes proceeds from ignorantie of the true
 Lawe. / Math: 22: 29. / Math: 16: 21: to: 24.
 In former tymes, god did wink at their ignorantie in
 Idolatrie. / Acte. 17: 22: 23: 30. / But now, commands all
 men every where, to repent: / Acte. 17: 30. / Isa: 29: 18.
 There is a generation, that seeme to be pure in their owne
 eyes: yet are they not washed from their filthynesse. / Pro: 12: 30.
 Rom: 1: 21: 22.
 If such will be ignorant: let them be ignorant still. / 1. Cor:
 But fashion not y^e: y^e should (in ignorantie) according
 to your former lusts: 1. pet: 1: 14. / But, be yea able to
 silence the ignorant babblings of such men. / 1. pet: 2: 15.
 When the disciples asked X^t why they could not cast out
 Devils: he answered, because of y^e unbelief. / Math: 17: 20.
 The Jewes (being unbelieving) marvelled, howe Jesus
 came to be learned, being nowise taught. / John: 7: 15.
 John: 6: 42. / Math: 13: 54: to: 58. / Math: 19: 21: to: 26.
 They aske Jesus, art thou hee that shall come, or, doe wee
 looke for another. / Luk: 7: 20.
 They saye (in a doubtfullnes) but when shall these things
 be? & by what signe shall wee knowe, y^t they shall come
 to passe? / Luk: 21: 7. / John: 6: 30.
 O Lord god (quoth such) surely thou hast greatly deceived
 this people, promising them peace, when the sword dy-
 vided them. / Jer: 4: 10. / Ezech: 18: 25.
 O Lord god (quoth they) thou hast deceived mee for I am
 daily had in derision amongst myne enemies. / Jer: 29: 17: 18.

weake beleefe,
 & doubtfullnes

Evident tokens to assure ~~us~~ that god
lives in the righteous; & they live in him.

First, if yea can willingly fall to examination wth
your selfe; & prove y^r s^{er}mons, then shall y^e be able
to satisfie y^r s^{er}mons whether X^t God in y^e, & yet yea
be reprobate. 2. Cor: 13/5. Rom: 12/2. 1. John: 4/1.
If wee live in the Spirit, wee shall be enabled to walke
after the wayes of the spirit. in love: in peace: in
long suffering: in gentleness: goodnes: faith: meeknes:
& temperance: now against such there is no lawe.
gall: 5/22: to 26. Math: 7/16: 18/2. Cor: 1/21: 22.
Heareby, knowe wee the spirit of truth, from y^e spi-
rit of error: by our obedience to gods Comandement
1. John: 4/6. 1. John: 3/24. 1. Cor: 2/12: 14.
For, not the hearers of the Lawe, but the doers the law
shall be justified. Rom: 2/13. gall: 6/4.
And, in those that strive Morally to performe the
Lawe to the uttermost extent, as the Heathens, &
other sette have done, yet, if all those indourne,
proceed not from faith, it is all vyne. Rom: 2/14.
Rom: 14/23. Luk: 18/11: to 15. Math: 19/16: to 23. Gen: 3/15: to 18.
Gen: 3/1: 2. Tim: 3/5.
Those, that love the Lord truly, hate the evill of their will.
2. Pet: 1/9. Psa: 97/10. 2. Thes: 2/17.
God is love. & hee y^e dwelleth in love, dwelleth in god,
& god in him. 1. John: 4/16. John: 13/35. 1. Pet: 1/8.
Whosoever shall in faith confesse that Jesus is the
Sonne of god, god dwelleth in him & hee in god. 1. Joh: 4/2: 15.
If wee love on another brotherlike; god dwelleth in us,
& wee in him. 1. John: 4/12. 1. John: 3/14.
If wee finde gods spirit working in us. 1. John: 4/13.
The spirit beareth witness with our spirit, y^e wee are
the children of god. Rom: 8/16. Rom: 5/1.
Every man y^e hath this hope in hym; & we faith himselfe
such as hee is pure. 1. John: 3/3. gall: 6/4.
And, the true beleever, shall be sealed with the holy spirit
& promise. Eph: 1/13.
Those that live in X^t, will laye their examples to heart.
Eccl: 7/2. Psa: 9/10.
And, if yea knowe these things, happye are yea if yea do
them willingly. John: 13/17.
Let my beloved knowe, that I am sick of Love.
Cant: 5/8.
I commune with my hart day, & night, & my spi-
rit made diligent search. Psa: 77/6.

The most godliest men liuinge; may
haue desertions, & doubts; to trye y^r faith.

Dauid: who was a man (as god sayeth) after his owne hart, yett hee tryed out, Lord, thou hast laid mee in the lowest pitt: in darknes: in the deeps. / Psa. 88: 6. / Ps. 89: 46. / Psa. 22: 1. / Psa. 77: 7: 8: 9. /
Job: who (as god saith) was a perfect man; hee tryed out in the night of his afflictions. Lord, why hidest thou thy face from me, & howdest mee for thine enemy. Job: 13: 24. / Job: 2: 6. / Egidian. Judge. 6: 13. 17. /
Paul: gods chosen vessel, was buffeted in a high measure by the messenger of Satan. / 2: Cor. 12: 7. 1. / Pet. 5: 8. /
Peter: for whose faith, X^t promised to build his Church. was by the Diuill tempted to perjury, & blasphemy, & had not X^t prayed for him; his faith had failed. / Luk. 22: 31. / Math. 26: 74. /
X^t Iesus himselfe: (as hee was man) tryed out doubtfully to his father, when hee hung upon the crosse: my god, & my god, why hast thou forsaken mee. Math. 27: 46. & in his agony: hee tryed out; o my father (if it be possible) let this cup passe from mee. Math. 26: 39: 42. /
Gods militant Church: cryed out, O Lord, why hast thou made vs erre: & hardened our hearts from thy feare. / Psa. 63: 17. / Lam. 3: 3. / Cant. 5: 6. /
Lord, why hast thou fedained our synne. / John. 20: 23. /
Rom. 1: 21. / Job: 13: 3. / Jer. 12: 1. 2. /
god doth this: to humble our spiritts, as he intended to doe with the children of Israel, when he led them through the great & terrible wilderness, wherein were fiery serpents, & scorpions, hunger, & thirst. / Deu. 8: 15: 16. / Heb. 12: 6. /
therefore, put y^e on the armour of god: that y^e may bee able to stand against the wyles of the Diuill. / Eph. 6: 11: 12. / Gen. 2: 24. / Gen. 12: 9. / Heb. 4: 12. /
The Diuill (most aduantageously) infuseth y^e rigour of the Lawe into y^e hart of the godly: perswading them y^e that soule wth synneth shauing thereby broken gods Lawe cannot euer be saved; by w^{ch} meane, hee would bringe their consciences into trouble, & so into dispaire. /
Ezek. 18: 4. / Rom. 7: 8: 9. / Pro. 18: 14. /
And by all meane taketh of their thoughts from belieu- ing in; or thinke of the assured hope in y^e meritt of X^t death, & his promises of mercy in y^e gospell. / 2: Cor. 3: 14. /
Glos. 1: 7. / 1: Tim. 1: 15. / Math. 18: 11. / Heb. 7: 25. / Psa. 49: 26. /
Jam. 1: 17. / 1: John. 2: 2. / Math. 9: 13. / gall. 3: 13. / Rom. 5: 1: 2. /
Zach. 13: 1. / Psa. 40: 2. / Psa. 43: 4. /
But the righteous conclude: that these doubts arise from the infirmity of y^e fleshe. / Psa. 77: 10. / Heb. 4: 15. /

see page 143: 158

Plentye of
Goode and
Cattle. ~

III

God, his gracious promises, plentifully to
feed his elect: & to settle them peaceably. ~

Aske of mee, & I will give thee the Heathen for thine
inheritance, & the better most parts of y^e earth for thy
possessions. Psa. 2: 8. Gen. 32: 10. Gen. 12: 2. Psa. 36: 8.
Your garners shall afford all manner of store: & y^e sheeps
shall bring forth 10000: in y^e kette. Psa. 144: 13. 15. Pro. 3:
2. King. 7: 16. Psa. 144: 12. 15. Psa. 33: 12. Psa. 65: 9. 13:
Your pastures, shall be clothed with flocks: & the valleys
be covered with Corne, y^e yea shall shout for ioye. Psa. 65: 13
I will give thee treasures out of Darknes: & hidden rich-
es out of secret places. Isa. 45: 3.

The plowman shall overtake the reaper, & y^e treader of
grapes, him y^e soweth seed: the Mountaine shall drop
sweet wine, & all the Hills shall melt. Amos. 9: 13. Joel. 3: 18.
I will give y^e raine in due season. Levit. 26: 4.
Take yea no thought for meate, drinke, or clothe. Math. 6:
25. to 31. Math. 18: 39.

The needy shall not be forgotten, neither shall their expec-
tations perishe. Psa. 9: 18. Psa. 37: 25. Psa. 146: 15. 16.
I will not suffer the soules of the righteous to perishe.
Pro. 10: 3. Job. 38: 41. Luk. 12: 6. 7.

I sustained the Children of Israel in the wilderness: 40
yeares from famine: their apparel (in all that time)
waxed not old, neither did their feet swell wth travell.
Nehem. 9: 21. Deu. 8: 4. Heb. 13: 5.

I fed Elias in the wilderness with bread & fleshe both
morning, & eveninge 40. I sent him by a Raven.
1: Kings 17: 6. Psa. 27: 10.

peaceableness I will raise out of y^e peaceableness: Ez. 37:
The nation shall beat their swords into plowshares, &
their speeres into pruning hooks, & they shall forgett
howe to make warre. Isa. 2: 4.

III

Your barren women, shall be ioyefull mothers of children,
Psa. 113: 9. Psa. 127: 5.

Build y^e houses, & plant y^e gardens: gett yea wives, &
Children in abundance, & eat freely of y^e fruits, in
peaceableness. Jer. 29: 5. 6. Zark. 8: 5.

My people shall dwell in a peaceable habitation: in a
sure dwelling: & in quiet resting places. Isa. 32: 18.
Pro. 16: 7. Isa. 33: 20. 1: Chro. 22: 9.
When god makes quietnes; who then can raise trouble.
Job. 34: 29.

A precedent for the due & reverent obser- ving of fasts; with prayers in y^e Church...

Sanctifie a fast, call a sollemne assembly, by the sound
of a Trumpet &c. Joel: 1: 14. / Joel: 2: 15-16.

When yea fast, doe not disfigure your faces sadly, &
hipocritically, but wash thy selfe, & rather seeme
chearefully. Math: 6: 16-17.

Say amongst your selves, let vs god speedely, & cheare-
fully to praye, & seek the Lord of Hoste. Zach: 8: 21.

Seale a Covenant with feared to god for mortification,
& renewal of life, & let it never be forgotten. Jer: 50: 4-5.

Daniell hee sought the Lord, by prayer, supplications,
& fastings. Dan: 9: 3. / Dan: 10: 13.

The King of Ninive, proclaimed a generall fast, y^e ne-
ther man, or beast should eat any kinde of food, or to
drinke any water from Morning untill night. Jonah:
3: 7. / Judges: 20: 26. / Judges: 21: 2.

Hester & her maids fasted 3. dayes, & nighte with weep-
ing, & suplications, that she might be made power-
full to deliver her people from death. Hester: 4: 16.

Anna; a widdowe of 80. yeares of age, served god in y^e
temple with fasting & prayers night, & day. Luk: 2: 36.

Their fasts were kept, one fourth part of y^e day with
reading the Lawe plainly to the people: the other 4th
part was spent in confession, prayer, & worshipping
of god: Nehem: 9: 3. / Nehem: 8: 6.

And they continued stedfastly in prayer. Art: 2: 42.
Art: 14: 23. / 1: Cor: 7: 5.

But god asketh the hypocrite, saying, did y^e at all fast
unto mee? Zach: 7: 5-6.

Is this the fast y^e have chosen, for but one day to afflict
amans soules? will y^e call this a fast? can this be
acceptable unto mee? Noe; Isa: 58: 5-6-7-8.

Therefore, will I not heare y^e crye, prayer, or see y^e
fastings, but consume y^e. Jer: 14: 12.

That a day of gods great & terrible judg-
ment shall come: is most certaine.

thoughts,
as X^t Cort y^e symms of
many at his first
com^{ing} into y^e earth
shall be at his 2.
com^{ing} in iudgment
appear then wth out
symm^s. unto salu-
tion. Heb. 9: 27: 28

& make his elect
one (y^e were sym-
full) now sym-
like him self in
glory. 1. John. 3: 2

They shall know y^e
truth wth is X^t &
he shall make them
fate. Joh. 8: 32: 36
god will sit them
symm^s in order
for y^e face.
Psa. 50: 21: 22.

but the wicked who
say they are Abra-
hams seed, & not
born of fornication
but free from sym-
god tells them, they
are children of y^e
diuill who is y^e fa-
ther of lyer. Joh. 8:
19: 29: 22: 39: 41: 44

thus will y^e knowe
they knowe god, yet
by their works they
shall appear be-
fore god, & be probate
Titus. 1: 16: pro
fide. 1: 16: 30: 12

Thus, in y^e day, will
cry out louds low-
d & falsly say we
haue prouided in
thy name, but god
will say unto them
yea accursed, &
knowe yea not.
Math. 7: 21: 22: 23.

The Lord, shall descend from Heauen with a great shout,
with the voyce of the Archangell, & the trumpet of god; then
the dead in X^t shall arise first. And we who are alieue,
& remaine, shall be caught vp together in the clouds, to meet
X^t in the ayre. 1. The. 4: 16: 17: Luk. 20: 37: John. 5: 28: 29:
the same Jesus wth y^e did see ascending vp into Heauen:
shall so come againe to iudgment in this Mount of Oliue.
Act. 1: 11: 12: Psa. 68: 18: Gen. 6: 12: to: 17:

His feet shall stand upon the Mount of Oliue wth is east
to Ierusalem: & it shall cleaue in the midst: then shall
a great valley east, & west, & the diuided Mountainie shall
be moue halfe north, & halfe South, & the valley shall
be dark vnto Azal: on wth the Lord shall come to iudgm^t
with all his glorious Ste. Zacha. 14: 4: 5: 2: Pet. 3: 7: 8:
then, shall the Sea, death, & Hell deliuered by their dead,
Ren. 20: 13: Job. 19: 25: 26: 27: John. 11: 24:

I will gather all nationes, & bring them into y^e valley of
Ghoshophat: then will I pleade with them in iudgment
Joel. 3: 2: 12: Math. 24: 29: 30: 31:
I will raignd in Mount Sion, before y^e ancientest most
gloriously. Psa. 24: 23: Psa. 65: 20:

The dead bodie shall arise from the dust: some to life,
& some to confusion. Psa. 26: 19: Dan. 12: 2: Math. 25: 46:
then shall paradixe be opened: & the roote of euill, be
sealed vp. 2. Efd. 8: 52: 53: Math. 25: 34: 2: Tim. 4: 8:
And the Heauenly host, shall singe their Heliluias of sal-
nation, honor, & glory to god. Ren. 19: 1: 4: 6:

The Ste. shall come forth as bright as the Sun: clothed
in white payment, wth crowns on their heads: palme,
in the hands, & marked by god in the forehead. Ren. 7: 9
Ren. 4: 4: Ren. 22: 4: Math. 13: 43: Ren. 7: 13: to: 17:

then shall the Heauens passe away with a great noyse,
& y^e Elements melt with heate, & the earth, with all thinges
in shalbe burnt by. 2. Pet. 3: 10: Mall. 3: 2: Mall. 4: 1:
Then euery mans works shalbe tryed by fire. 1. Cor. 3: 13: 15:

The children of a yere ould shall speake with voyces: &
women shall bring forth butymely birthes, 3. or 4. months
ould: y^e symms (for 3. howe) shall stopp their current: &
those y^e escape theis thinges, shall see saluation. 2. Efd. 6: 24: 25:
yea shall not all sleepe; but y^e shalbe changed in a moment:
from corruption, to incorruption. 1. Cor. 15: 51: 52: 2. Cor. 3: 18:
And the wicked, shall receaue their rewarde with y^e diuill
in Hell. Ren. 12: 9: Jude. 6: 7: Math. 25: 41: Psa. 65: 14: Mar. 9: 44:
Ren. 20: 10: Psa. 30: 33: 2. Kings. 21: 12: 2. The. 1: 8: 9: 2: Efd. 14: 16: 17:

But that day, or howe, knoweth no man;
or Angell; but by Circumstances. &c.

The Gospell shalbe preached thoroughout all y^e world
for a witness, & then shall the end bee. Math. 24:14.

Let none deceaue y^e; for that day shall not come be-
fore the man of perdition bee reuealed. 2. Thim. 2:3/4

This generation shall not passe away, untill all thinge
promised, y^e should come, bee fulfilled. Math. 24:34

Then, as in the dayes of Noah, when they were carelesly
eating & drinkeing, & in inuicement, shall the coming

of X^t bee. Math. 24:38.39.42.

Women: shall bring forth untymely birthes: & children
of a yere old shall speake, & bee understood. 2. Cor. 13:14

Nation, shall arise against Nation & kingdome against
kingdome: great & fearefull signes shall seeme in

the ayre, & when y^e see Ierusalem compassed with
armies, then knowe y^e desolation is nigh, at hand.

Luk. 21:10.11.20.25. Gen. 22:10.12.

The people shall generally be falsly harted: & hatefully
betraye each other: & loue shall waxe cold amongst

all. Math. 24:10.12. Jam. 5:8

When yea therefore shall see the abomination, of de-
solation, spoken of by Daniell y^e prophett. Dan. 9:27

stand in the holy place. Then let those y^e bee in Iudea,
flee into y^e Mountaines. & for the elects sake those

dayes shalbe shortened. Math. 24:15.16.21.22.

When X^t shall haue deliuered by his kingdome, to god
his father: & shall haue put downe all rule, author

& power, & destroyed death; then shall the end of all
things bee. 1. Cor. 15:24.26. Jam. 5:8.

The end of all things is at hand: therefore watche, &
praye duly, & frequently. 1. Pet. 4:7. Luk. 21:28.

It is not for man, to knowe the tyme & season, w^{ch}
god hath left in his owne power. Att. 1:7. 1. Cor. 13:8

And, of this day & howe, no man knoweth: no not y^e
Angells in Heauen: onely X^t (w^{ch} is in y^e bosome of his

father, hee knoweth all things. Math. 24:36. Iohn. 10:30. 1. Thim. 5:6.

Be yea not ignorant, for, one day (with y^e Lord) is as a
1000: yeres: & 1000: yeres, as one day. 2. Peter. 3:7.8.

But, that god hath appointed, & perfixed this generall
day of iudgment? this most certaintie. Act. 17:31. &
That y^e righteous, shall iudge Angells. 1. Cor. 6:2.3.

even as fire & brim-
stone fell suddenly
on Sodom, when y^e

morning was faire
& the sun bright;

so, shall y^e coming
of Iesus bee in the day

of Ier. 19:23.

the sun, shall be tur-
ned into darkness, &

the moon into blood.
before y^e great, and

notable day of the
Lords coming.

Acts. 2:20.

the day of the Lords
so cometh, as a thief

in the night, as
a woman, suddenly.

1. Thim. 5:2.3.

Then, shall yea be
changed at y^e last

sound of y^e trumpet:
even in a moment, in

y^e twinkling of an eye
as well y^e living, as

y^e dead in X^t. they
shall subdue death.

1. Cor. 15:50.51.52.

yea, y^e put farre from
y^e y^e will day.

1. Cor. 15:51.52.

Be alwaye prepared
for thou knowest not

what ou day may
bring forth. 1. Thim. 5:6.

Therefore, let vs not
sleep in syn; but

watche, & be sober.
1. Thim. 5:6.

The Manner of Consecrating Iron the
 Priest; & y^e garments w^{ch} they & y^e prophets wore

They shall take the garment: & put upon Aton, the
 robe, & the robe of the Ephode, then the Ephode, and y^e
 breast plate: then the breast plate of the Purim, & Thumim.
 then gird him with y^e curious girdle of the Ephode: -
 then set a Miter upon his head, & an holy crown
 upon the Miter, then pour oyle on his head, and
 anoint him priest. Exo: 29: 5. 6. 7. Exo: 30: 30. 31.

Seemeth it but a small thinge unto y^e (saith Moses to
 the Levites) y^e god hath separated y^e from y^e congrega-
 tion, to bringe y^e neare unto himselfe, & to serve him
 in the Ministry. Num: 16: 9.

The prophet Elias: wore a leather girdle, to adorne his
 carrell, & to gird his body. 2: Kings. 1: 8.

John the Baptist, was clothed with cammells hayre:
 & girt about with a leatherne girdle. John: 1: 6. 7.

In imitation wherof; many false prophete have
 risen up: wearinge rough garmente. Zacha: 13: 4.

But in latter tymes; they clothe themselves with the
 finest woole of the flockes. Ezek: 34: 3. 4. Isa: 56: 11. 12.

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Tithes; ought to be duly, and truly
paid to the parson, or vicar.

If gods ministers, sowe vnto y^e spirituall things; doe
y^e think it to great a matter if they reape from y^e
tarnall things. / 1. Cor. 9: 11.

Abraham, gaue tythes to Melchisedike. of all the
spoyles hee had taken in warr; & of all that hee had
besids. gen. 14: 20. / Heb. 7: 2: 4.

Thou shalt yearly, & truly tythe out all y^e increase
of thy seed, Cattle, or grasse. / Deu. 14: 22. / 2. Chro. 31: 12.

If any man desire to redeeme any of his tythes, he shall
add thereto a 5th part either in money, or kind: al-
so the tenth from thy herds & flocks shall be duly
paid; if the parson shall finde defect, by exchanging
a leane, for a fattlinge, then shall hee forfett them
both to y^e parson. / Levit. 27: 30: 33.

Those that robbe the Church in tythes, & offerings, god
will curse. / Mat. 23: 8: 9.

But he that soweth bountifully, shall reape againe
plentifully: for god loveth a cheerefull giver. / 2.
Cor. 9: 6: 7.

Honour the priest: & giue vnto them thos portions
that god hath Comanded. / Eccl. 7: 31.

Doe yea not knowe, y^e they w^h minister about the
Altar, liue, & partake of the offrings at the Altar.
1. Cor. 9: 13: 14.

The field, belonging vnto the priest Cittie which
is called the suburbs: may not be sold, or made
away, for, it is their perpetuall inheritance
Leuit. 25: 34.

Wherefore, take heed that yea doe not forsake
the Levite so long as yea liue; but paye his
tythes, & duties belonging vnto hym, duly, and
truly, because he is not allotted any other in-
heritance to liue on amongst you. / Deu. 14:
22: 27.

Spiritually pride; either in the Ministry;
or Society; is abominable before God. &c. &c.

What hast thou (o man) y^t thou canst call thine owne:
thy good parte, are but other mens Laboure. / 1. Cor. 4: 7.
Boast not thy selfe of others mens Laboure, makinge
them seeme to be thine owne. / 2. Cor. 10: 15-16.
Hee, that commendeth himselfe; shall not be approved
of before god. / 2. Cor. 10: 18. / Pro. 8: 13.
Hee, that thinketh y^t hee knoweth all things; hee knoweth
nothinge as hee ought to doe. / 1. Cor. 8: 2.
Thougli thou standest strongly. yet be not high mynded
Rom. 11: 20. / For. Rom. 3: 10. / Dan. 9: 18.
And seeme not to have more righteousnes then thou
hast. / Eccl. 7: 16. / gall. 6: 3. / Psa. 39: 6.
For whosoever boasteth himselfe of a false guilt, is like
Clouds without rayne. / Pro. 25: 14. / Eccl. 3: 24: 25.
Paul: the greatest S. living. durst not boast in any
thinge, but y^t hee was crucified in X^t. / gall. 6: 14.
Let vs not be desirous of p^rame glory. provoke n^eg^rs
enuyning on another. / gall. 5: 26. / Pro. 13: 10.
Love not the praise of men, more then the praise of god.
John: 12: 43. / Jer. 10: 8.
How can yea beleeve, wth ye receive honour, on from the
other, & seeke the honour wth cometh from god only?
John: 5: 44.
Seekest thou great things; seeke them not; / For: 45: 5.
Learn of Job, & say, though I were righteous, y^t would
I not answer gloriously. / Job: 9: 15.
Say not yea with the fewe, wee be not borne of forme
tation. John: 8: 41. / least X^t tell y^e, yea are the Sonnes of
the diuill. / John: 8: 44.
Neither glory yea, in the sayings of the p^rowde pharisee,
for sooner shall the poore synfull Publican be iustified
before god then hee. / Luk. 18: 10: to: 15. / Luk. 11: 42.
Get not about to establishe your owne righteousness. Rom: 10: 3.
But build on X^t righteousness; & seeke meeknes. / Zep: 2: 3.
There is a iust man that perisheth in his righteousness. &
there is a wicked man that prolongeth his life in his wit-
kednes. / Eccl. 7: 15: 16: 17.

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No diuorſe can lawefully be made be-
twixt man, & wife; except for adultery...

The woman, was created for man. / 1. Cor. 11:9.
When a man hath married a wife, (Moses saith) if he
finde purleancie in her, hee may giue her a bill of
diuorſe, & then ſhe may become another mans wife.
Deu. 24: 1: 2.

Again, if thy wife, will not be guided within the
bounds of honesty, then giue her a bill of diuorſe, &
let her goe. / Eccl. 25: 26.

When the phariſees aſkt our Saviour whether it
were lawfull for a man to put away his wife, Xt.
tould them, what god hath ioyned together let no
man put a ſunder (except for fornication) for they
are both become one fleſh, according to that mar-
riage that god made betwixt Adam, & Eve in par-
adiſe. / Mar. 10: 2: to: 12. / gen. 2: 22. to: 25.

It hath bene ſaid (quoth our Saviour) whoſoever,
will put away his wife let him giue her a bill. But,
I ſay unto y^e, whoſoever ſhall put away his wife,
except for fornication, cauſeth her to comitt adul-
terie, when ſhe marryeth another, & by that means
makes the laſt husband (alſo) an adulterer. / Math.
5: 31: 32.

Why then (quoth the phariſees) did moſes allow a
bill of diuorſement; Xt. answered, becauſe of the
hardneſſe of mens hearts; but, it was no ſo ordained
from the beginning. Math. 19: 7: to: 12.

Knowe yea not, that (euen hee that is married to
an Harlott; they both are become one fleſh. / 1. Cor.
6: 15: 16.

The adulterer, & the adultereſſe, ſhalbe both put to
death. / Leuit. 20: 10.

Therefore, thou ſhalt not lye with thy fathers wife:
nor his daughter in law: nor with thy wifes mother:
nor with thy ſiſter: nor thy brothers wife nor wth
thy Aunt, nor with any kinswoman.
Leuit. 20: 10: to: 22.

The righteous: make a question, why god suffers y:
wicked to live, & flourish in plenty, & freedom. or

Jeremy saith; O righteous Lord, give mee leave to talke
with thee of thy righteousness: Wherefore doe y. ways
of the wicked prosper: Why are all those made happy
y. have dealt very treacherously: thou hast planted y.
& they take root, growe & bring forth fruite: Jer. 12: 1. 2.
Job saith; Wherefore doth y. wicked live: become old: yea,
are mighty in power: their children increase, & prosper
gloriously: their houses are safe from y. wrath of god, or
man: y. cattle, & estate multiply (without loss) abun-
dantly: & though their robber provoke god, yet are
their tabernacles secure, & prosper: Job: 21: 7. to: 12:
Job: 12: 6.

The righteous groane, & the soules of y. wounded cry
out against their oppressions, & yet, god doth not laye
folly unto them: Job: 24: 12.

Psa: 73: 12. 13. 14. David saith; their eyes stand out with fatnes: as they
have more then hart could wish: & the vilest men
are daily exalted: Psa: 73: 7. Psa: 12: 8.

Mallari saith; also, y. they which worke wickednes are
advaunced, & those y. tempt god, live free from crosses,
& losses: Mall: 3: 15. Psa: 73: 5.

They flourish in peace, security, & quiet: as did the
slumbering people of Laish: Judges: 18: 27. Job: 21: 23. 24.

They aske each other, when will their promises of gods
come nige bee performed: for all things stand at a stay
as they did from y. creation: 2. pet: 3: 4.

They say (with y. fool:) surely there is no god: Psa: 14: 1.

His (saith David) made me enuye their happiness when
I heard them blasphemously aske: is there any knowledge
in the most high? & yet to prosper: Psa: 73: 3. 11. 21. 22.

Therefore say they; soules be merry, take thyme ease,
rest quiet; & reioyce abundantly in thy glorious, and
rich furnished dwellings: for, thou hast wealth enough
in store thou canst never want: Luk: 12: 18. to: 20:
Psa: 10: 4. 6. Dan: 4: 30.

Their inward thoughts are: that their houses shall con-
tinue for ever: calling their lands after their owne
names: Psa: 49: 11. 13.

They say in their harte: my owne power, & industry, &
the might of myne hande, hath gotten mee this wealth:
Deu: 8: 17. 18. 19.

The reason; why god is pleased to suffer y.
wicked to live; & florish; plentifully &c.

Who art thou o man y^t. Darest (repiningly) aske god, why he hath made the wicked, rich? / What, if he bee willing to forbear their vessels of wrath for a tyme: & suffer y^t. untill they bee fitted for destruction: that thereby, he may make the riches of his glory more plainly knowne to the vessels of his mercy. Rom: 9. 20. 22. 23. / Job. 24. 24. / For thy satisfaction; knowe y^t. when the wicked growe rich plentifully, as grasse: & when y^t. workers of iniquity florish: it is the signe y^t. they shall for ever be destroyed: for such dreamers (were sold) ordained to condemnation.

Ysa. 92. 7. / Jude. 4. / god, hath given (repiningly) unto theis, (who trust more in their wealth then in god) the spirit of slumber, & y^t. hardened of hart: & makes their tables become a snare, to conform them in drunkennes, gluttony, & lust. / Rom. 11. 8. 9. / Ysa. 69. 22. / Ysa. 28. 3. / Jer. 48. 26. / Jude. 12. / god suffers them to bee fully fatted in their delighted symme, before he send them down, as Oxen to the slaughter. / Pro. 7. 22. 23. / Ysa. 6. 10.

The end of such shall be destruction: for their belly is their god: & their glory shall be their shame. / Phill. 3. 19.

Theis; (travailing for vexation in this world) to their bodies: & wrath to their soules in y^t. last day. / Rom. 2. 5. / Amos. 3. 19. / for, they shall cry out in the night of horror (in their consciences in this world) & say: oh the reward of my delightfull earthly pleasures have found me out to torment mee. heare. / Numb. 32. 23. / gen. 4. 13.

And, they shall howle in vexation of spirit to bee: thinke themselves of what torment Hell hath provided for such symme. / Ysa. 65. 14.

y^e may object: what, may not this men repent, & be saved. / according to gods promise, following. / Ezk. 18. 21. 24. 25. / Ezk. 33. 11. / Jer. 3. 12. / Joel. 2. 12. / ps. 55. 22.

I answer, there is nothing impossible to god; & there is but one example to keepe symme from despair, w^h was the saving of the thief on the Crosse, att y^t. last howre. to whom, gave the spirit of true repentance. / Luk. 23. 39. to 44. / against w^h we finde that Judas would have repented, & Esau, sought to gett salvation with teares but all was to late, and in vaine, because god had sent out his decree against y^e.

Math. 27. 3. 4. 5. / Esau. 12. 16. 17.

More; of gods pleasure; why hee suffers the un-
godly riche man, to increase, & florish.

Rom. 9. 15. 16.

And then, it is not in mans will to repent when he will
(as y^e see) but when god pleaseth to offer his grace; w^h who
foreser neglect to accept of, shalbe in danger of gods wrath
& vengeance; what foreser it shall please him to pour downe
in this world, & hereafter with perpetuall torment
in Hell. w^h this rich dispiseth of gods glory. Luk. 16. 22. to 31.

What? can no rich man bee saved. Mar. 10. 26.

Yes; many: such as was Zacharias. Luk. 19. 2. to 10. or

Jos. 1. 1. to 4. 42. 12. 13. or Joseph of Arimathea. Math. 27. 57.

or Joseph the sonne of Jacob. gen. 47. 11. 12. or Jacob. gen. 32. 10. or Abraham. gen. 17. 6. 8. or Solomon. 1. Kings

10. 14. to 29. &c.

But for such an Atheisticall rich man as Dives (whose
whole trust, comfort, & glory, depended not any thing on
god but) all on his wealth: I say; it is more easy for a
Camell to goe through the eye of an needle, then for
any such to enter into Heaven. Mar. 10. 24. 25.

Staye off. Tell the rich man y^e had bin obedient in
keeping of gods Commandments for w^h said hee bound him
that it was a hard matter for him to bee saved, be-
cause when he was bidden to sell his estate, & give it
away to the poore, & followe x^t; hee went away grieved
to part from so great a possession. Mar. 10. 20. to 25.

Shall not I iudge these things, saith god? shall not my
soules bee avenged, on such a Nation as this? Jer. 5. 29.

I will laugh at their blinde delusions. Pro. 1. 26.

I will spew them out of my mouth. Gen. 3. 16. 17.

I will ask such a generation of prynces, what have y^e to do
to talke of my statute? Math. 23. 33. Psa. 50. 16.

I will smyte their goodly buildmgs. Eccl. 5. 10. 12. 17.

I will divide their abundant wealth to strangers,
before their face. Eccl. 5. 14. Eccl. 6. 2.

Horrorre shall smyte their loynes, & knees; with such
feare, & tremblinge, y^e they shall beate together distrust-
edly, as did Belshazere before gods hand writing on
the wall. Dan. 5. 5. 6. Jer. 20. 4.

Woe unto such; that trust themselves at ease upon y^e

beds of Ivory, & rich furniture; & perfumed lincens. Pro. 7. 9. to 10.

yea shall not escape Hell. Amos. 6. 1. to 7. Math. 23. 33.

When I say they shall dye, they shall dye. Ezek. 3. 18.

Kings, being ordained by god; ought not to be
accountable to any subject; but only to god.

see pag. 77.

By me, Kings reign; & Primed decree Justice.
Pro: 8: 15-16. 1. Tim: 6: 15. Psa: 10: 16. 1. Sam: 8: 7.

There is no power or dayme, but from god. Heb: 13: 1.

John: 19: 11. Psa: 95: 3. 1. Sam: 2: 10. Gen: 49: 10.

I have said yea and god. Psa: 82: 1: 6.

The King; is the minister of god, & beareth not y: sword
in payne. Rom: 13: 4. Psa: 18: 50. Eccl: 8: 2.

The King; is to the people, as Moses was to Israel:
(the mouth of god). Exo: 4: 16. Pro: 16: 10.

My Lord the King; is like an Angel of god: Let him
doe even what pleaseth him. 2. Sam: 19: 27.

God saith to King Cyrus his anointed: Behold, I will
subdue nations before thee. Psa: 45: 1. 1. Pro: 29: 23-24.

Again: god brought down the pride of Nebuchad-
necer, & made him feed out grass of the field, as
did the Cattle. To humble him. Dan: 4: 25.

god reproveth & smiteth Kings at his pleasure. Dan: 2: 21.

god turneth the hearts of Kings w: way soever he
will bend them. Pro: 21: 1.

Who gett thou y: iudgest y: King: to god only he
standeth, or falleth. Rom: 14: 4.

The mouth of a King; transgresseth not in iudgment.
Pro: 16: 10.

Against thee only have I sinned (said David)
to god. Psa: 51: 4.

The King; trusteth only in the Lord. Psa: 21: 7. Psa: 50: 18.

Is it fit then, to say to a King, thou art wicked. Job: 34: 18.

If the spirit of the ruler rise up against thee, ye also:
it will pacify wrath. Eccl: 10: 4. Pro: 15: 1.

There is no rising up against y: King. Pro: 30: 31.

Touch not mine anointed (saith god). Psa: 105: 15.

Let not any dare to curse y: King; no, not so much
as in thought. Eccl: 10: 20. Acts: 23: 5. 1. Tim: 2: 1: 2.

Be ye a subject unto the King; & his governors, for
gods sake. 1. Pet: 2: 13: 14: 17. Titus: 3: 1. Heb: 13: 17.

Who may say to a King (in whose word is power) what
doest thou. Eccl: 8: 4. Pro: 20: 2. 1. Sam: 24: 9: 7.

Who so resisteth the power ordained by god; shall
reape damnation. Rom: 13: 2: 5. 2. Sam: 1: 14: 15.

Who is it that dares say the King shall not reign over
us, let him be put to death. 1. Sam: 11: 12. 1. Sam: 15: 30: 31.

2. Sam: 15: 18. 1. Sam: 6: 7. Joshua: 1: 18. 1. Sam: 26: 9: 10.

Kings are only
accountable to
god for y: actions

///

King David's prayers: for deliuerance out
the hands of his rebellious subiects.

Psa: 56: 1. 2.

Made my cause (O Lord) with them y^t. Strive with mine: &
fight against them that fight against me. Psa: 35: 1. 6: 8.

Let not the rebels. Exalt themselves against me. Psa:
36: 7.

But shoot forth thine arrowes, & destroye them. Psa: 144:
6. 7.

Lord shew me some token of good, y^t. they w^h hate me
may see thy fauour towards me. & be ashamed. Psa: 86: 17.

Give me (O Lord) an understanding hart to iudge the
great people wisely. 1. Kings. 3. 9.

And deliuer me (O Lord) as thou didest thy seruant
Lott; from their filthy conuersations. 2. Pet: 2: 7.

For they lay in wait for my soule. tumultuously. Psa:
59: 3.

Hide me from the secret counsells of the wicked, & pre-
serue my life from feare of the enemy: that whilst their
tongues against me with bitter words. Psa: 64: 1. 2. 3.

How long (O Lord) wilt thou forget me. Will thou hide
thy face from me for ever? How long shall mine
enemy be exalted ouer me. Psa: 13: 1. 2.

Lord howe are they increased that trouble me? &
many are they y^t. Rise up against me; sayinge this
is no helpe for me in my god. Psa: 3: 1. 2. yet I will

not feare 10000: of people y^t. haue set themselves a-
gainst me. come about, for my trust is in thee only.

Psa: 3: 6. Psa: 56: 4.

Lord keepe me as the Eagle of thine ey^e: & hyde me vnder
the shadowe of thy wings from my deadly enemies y^t.

haue compassed me about. Psa: 47: 8. 9.

Thou Lord art my fortress: my high tower: my rocke
my buckler, & the horn of my saluation. Psa: 18: 2.

There is no King saved, by the multitude of an host:
& the strength of horse is but vaine. Psa: 33: 16: 17.

I will not trust in my bowe, neither shall my sword
save me: thou only art my King: O god command de-

liuerrance for Jacob. Psa: 44: 4. 6.

Nether will I trust to any friend. Mich: 7: 5.

O Lord; what shall I say; when Israel turneth their backs
before their enemies. Joshua: 7: 8.

A horse is prepared in the day of battaile. but safety is of
the Lord. Pro: 21: 31.

Feare not thou O Israel (saith the Lord) be should, I will
save thee from a fauer of. & sett thee in peace. Jer: 46: 27.

King Davids complainte to god, of his most incurious, & rebellious, & conspiring subjects.

Lord, when I speake to them for peace, they rebellously
prepare themselves for battaile. *Psa: 120: 7.* see pag: 77.

They deale perversely with mee, without any cause.

Psa: 119: 78. Psa: 35: 20: 21.

They cast iniquity upon mee, & in wrath they hate
mee. *Psa: 55: 3. Psa: 56: 5.*

They saye things falsely to my charge, w^{ch} I never did
knowe of. *Psa: 35: 11.*

They runne about the City belching like doggs, and
prepare themselves against mee without any iust
fault. *Psa: 59: 4: 6: 7.*

How long will yea thus imagine mischief against me?
consulting how to cast me out of my Kingdom: yea
seeme to bless mee with y^r mouthes: but yea turne
mee in y^r harte. *Psa: 62: 3: 4.*

They have rewarded mee; evil for good. *Psa: 109: 5.*

There is abhorre, gather themselves together against mee
reioynfully. *Psa: 35: 15. Psa: 69: 12.*

There is sorow; are worse then Gorgonnes. *Ren: 9: 3.*

There is fury; hand made their armes mighty;
& their mounte, & forts of great strength to tult of
my people. *Ezek: 17: 17: 19: 21. 1: Sam: 22: 2.*

There is brambles; dare tell the trees of the Forrest,
that they will consume them, if they will not yeelde
unto their gourdment. *Judge: 9: 15.*

The anuised women: growe rebellious Michals:
& despitefully hate their King. *2: Sam: 6: 16: 23.*

There is dare saye; wee will not walke in, nor hearken
to the oult wayes: but wee will doe what we please.
Jer: 6: 16: 17. Psa: 2: 1: 2: 3.

Saying by the King, how shall this man save vs.
1: Sam: 10: 27.

They are led out to battell against mee by Achitophel:
but to what purpose they knowe not. *2: Sam: 15: 11: 12. Acts: 19: 32.*

There is force my people to slavery, as did the Egyptians
the Israelites. *Exo: 1: 14.*

O my soule; for the sound of the trumpet, & the daye
alarmed of warre: destruction, upon destruction
is cryed, & the whole land is oppressed. *Jer: 4: 19: 20.*
Jer: 51: 31: 32. yet feare not thou O Israel. Jer: 46: 27.

How god is pleased to deliver Dauid^{or} out
of hands of his rebellious subjects. *or.*

Saul, he gathered all his men of war to beseege
Dauid in Keilah: a town made strong with gate, &
fortifications. then they mightily conspired his
destruction, & besegged him round about, being assured y^t
Dauid (as they thought) should not escape them: but
god the Lord helped & deliuerance in time of need: &
messengers went post unto Saul, telling him the things
that he had done: which caused him speedily
to break up his siege & march away to recover his own
kingdom from loss. then Dauid being at Hebron, went
with his soldiers to a stronger hold at Engedi. *or.*
1: Sam: 23: 7: 8: 9: 26: 27. Psa: 144: 1: 2.

Those worthies that helped Dauid against his enemies,
were all mighty men of valour, & castamice in the
host: wth day by day came in, to his assistance, untill
his army seemed (for largesse) as the host of God.
1: Chro: 12: 21: 22: 38. *or.* these were all men of one heart,
& fully resolved to establish their King. v: 38.

These men; had the strength & speed of Saul, & Jonathan,
who were swifter then eagles, & stronger then Lyons.
2: Sam: 1: 23.

For it is not they sold against the will workers of rebellion,
for they shall all cutt downe like grasse. Psa: 37: 1: 2
Bloody, & detestfull men, shall not liue out halfe y^r
dayes. Psa: 55: 23.

And god will not suffer his anoynted King, to be dis-
throned. Psa: 2: 6.

The Sceptor shall not depart from Iudah, nor a Law-
giver from between his feet untill Shilo come. gen: 49: 10

The Lord will giue strength vnto his anoynted King
& exalt his horn of saluation. 1: Sam: 2: 10.

Fear not O Israel, for I will saue thee from a farre of:
& settle thee in peace. For: 46: 27.

Not by might, nor by power, but by my spirit, saith
the Lord god of Hosts. Zach: 4: 16: 7.

Except the Lord keep the Citty: the watchmen waile
but in vaine. Psa: 127: 1.

The Character, of true friendship.

see page: 156

Behold, how good, & pleasant a thinge it is, brethren,
to live together in unity. *Psa: 133: 1.*

This true love, betwixt friend, & friend, ariseth, as
it did betwixt X^t. & the man y^t had lived perfectly
in his life; & conversation, even from his youth. *Mar:*
10: 17: Jo: 21.

This, is love without dissimulation. *Rom: 12: 9: 10: 1 Joh:*
3: 18: 1 As: 20: 37: 38.

This friendship sturketh closer, then the love of any
brother. *Pro: 18: 24.*

They are friends at all times; either in prosperity
or adversity. *Pro: 17: 17.*

This love, concealeth, & hideth all synes. *Pro: 10: 12.*

This love, is stronger as death: no water of affliction
can quench it. *Cant: 8: 6. 7.*

David Cryed out, I am distressed for thee my bro-
ther Jonathon, very pleasant hast thou bene unto
me, thy love to me, was wonderfull, passing the
love of women. *2: Sam: 1: 26.*

Ruth; she loved her mother Naomi, y^t. whosoever she
did go, she would follow, & live with her, & y^t. nothing
but death should part them. *Ruth: 1: 16.*

Christ himselfe, is not ashamed to call such as these;
brethren. *Heb: 2: 11.*

This love, is the full filling of gods law. *Rom: 13: 10.*
gal: 5: 22: 1: John: 4: 8: 16.

They will not saye father brethren as Cain did,
I am I my brother keeper. *Gen: 4: 9.*

Neither will they deny them & say they doe not knowe
them as the servant saide John, by the prophet.
2: Kings: 9: 11: 12.

Better is a neighbour, then such a brother. *Pro: 27: 10.*

An uncharitable brother offended: is more harder to
be wonne then a stronge City. *Pro: 18: 19.*

Because, he is seasoned with the leaven of Malice.
1: Cor: 5: 8.

Such perfidious brethren; betraye each other daily,
either to death, or damnor. *Math: 10: 21.*

see pag. 195.

When we say our daily prayers to god; &
want a fervent zeale. we syme highly.

Let us serve god with fervency in spirit. Rom. 12:11.

The effectual fervent prayers of a righteous man,
much availeth. Jam. 5:16.

They are the glorious delight of y^e iust man. Pro.
15:8. Ren. 5:8.

These men are not (as most of us) wandering, & could,
& faint in our zeale. Jam. 1:5.6. Luk. 18:1.

These praye with the spirit; & with understanding.
1: Cor. 14:15.

These; strive to enter in at the strait gate. Luk. 13:24.

These; aske; & petition; because they aske nothinge
amiss: either to maintaine pride, luxury, or any
other euill waye: but prefer their wants to gods pro-
vidence. Jam. 4:3. Math. 21:22. Mar. 11:24.
Pro. 30:8.9. Heb. 13:5.6. 2: Cor. 6:10.

These men; doe not believe that large prayer, and
often repetitions, painely repeated, without a zealous
thought of god: can be any waye auailable with
god. Math. 6:7.

Nether dare they stretch their consciences; in setting
to be righteous before man: & appeare hypocritical
to god. Math. 23:14. Psa. 10:4.

If when I am in prayer I regard iniquities in
my hart: the Lord will not heare mee. Psa. 66:18.
Ezek. 8:18. John. 9:31.

Howe longe shall thy worldly waies thought lodge wth
in thee; & exclude god out of thy hart, & prayer.
Jer. 4:14. Psa. 10:4.

The thoughts of the iust, are right. Pro. 12:5.

The thoughts of the wicked, are abomination. Pro. 15:26.

see page 68.

Proofs: that the Law, was from the creation
of man; though after wards dd; to Moses; by God.

First: the Law, is everlasting. / Psal. 119: 144.

It was in their hearts; to accuse, or excuse them. / Rom: 2: 14-15.

Adam was created after gods own Image. / gen: 1: 27.

In righteousness, & holiness. / Ephes: 4: 24.

And before god delivered the Law with his writt with
his own fingers in Tables of Stone. / Deu: 9: 10. Exo: 31: 18.

Jacob obeyed the first Commandment, saying, put ye
away the strange gods. / gen: 35: 3.

In obedience to the second Commandment: against Idols: it
appears to be written in the Heart of Jacobs household, &
for upon his Command they delivered by unto Jacob, all
their gods: gen: 35: 4. & Rachel hid them from Laban
when he sought to have them. / gen: 31: 34.

In reference to the third Commandment: (where it is
said, take not gods holy name in vaine.) Abraham made
his servant swear, by the great god of Heaven, not to
take unto his Son any wife, but of his kindred. / gen:
24: 3.

In performance of the 4th Commandment: (in keeping
holy the Sabbath Day.) God blessed & sanctified the
7th day, & rested from his Labours. / gen: 2: 3. Exo: 16: 23.

In the 5th Commandment: a duty to parents is required,
as appeared in the punishment of Shem, & Japheth,
to their father Noah. & the accursedness of his Son
Ham. / gen: 9: 22. to 28. / gen: 27: 41.

The 6th Commandment: forbids murder: yet Cain killed
his brother Abel, & would have hid it from the
knowledge of god. / Gen: 4: 9. / gen: 9: 6. forbidden.

The 7th Commandment: forbids whoredome: for with the
Sons of Jacob say by Shchem. shall we make our
sister Dinah a whore? / gen: 34: 31.

The 8th Commandment: forbids to steal. / But with Josephs
breathless being taxed for stealing a Cup said,
god forbid, that we should steal. / gen: 44: 2: 6-7-8.

The 9th Commandment: is against lying & deceiving:
Judah made good his promise in finding a Kedge to
redeem his pledge from Thamar, w^{ch} he took for
an Harlot. / gen: 38: 17. 18. 19. 20.

The 10th Command, is against lust. / obeyed by Abimelech:
gen: 20: 7.

Then, long after god dd Moses the 10th Commandment. / Exo: 20: 1. to 20:

acts/

Moses; his death, & buriall. / see page 68.

Deu. 34: 1. to 5. Before Moses dyed; the Lord took him by into Mount Nebo unto the toppe of Pisgah, & shewed him all the Land of Gilbad, unto Dan, w^{ch} was the Land of Canaan promised to Abraham, Isaac, & Jacob, & unto their seed: but the Lord Moses he should not see it, because he murmured at the waters of Meribah. Numb. 20: 10. to 13.

When Moses dyed; he was 120. yeares of age. his eyes were not dimmed: nor his naturall force abated: And the Lord buried him in a valley in the Land of Moab, ouer against Beth-peor, but, no man knoweth wher his sepulcher was, unto this day: to auoyde Idolatry y^t the Isralite might offer unto his graue. / Deu. 34: 5. 6. 7.

The Children of Israell went for Moses in the plain

y^e Lord made Moses of Moab. 30. dayes. / Deu. 34: 8.

a god (unto Pharaoh & from his people) Before his death he (by gods appointm^t) ordained certaine Lawes for the preservation of mans body, & to bridle our corrupt Nature. / Exo. 21.

Exo. 4: 15. 16. 17.

Exo. 7: 1. 2.

Hee ordained, certaine Iudiciall Lawes, concerning buying, selling, perjury, recourse to Magistrate &c. / Exo. 22.

Hee ordained, certaine ceremoniall Lawes of feasts. / Exo. 23.

God gave the Lawe (w^{ch} he wrote with his owne finger & deliuered unto Moses in table of stone.) in thunder, & lightening, to compell the people to obey his Commandments with feare, & trembling. / Exo. 20: 1. to 20.

Exo. 19: 16. 17.

But, the Gospell was giuen in triumph, & ioy: to many men to followe it willingly, & chearefully. Luk. 2: 10. 11. 13. 14.

Moses commanded Aholiab, & Bezalel to make y^e tabernacle: the Arke: the mercy seat: the table for shew bread: the Candlestick: the Altar of burnt offerings: the Altar of perfume: the Laver: & the priests garmente. Exo. 31: 1. to 11.

Moses (from Gods mouth) appointed: 5. kinde of sacrifice: the burnt offering. Leu. 1. the meat offering. Leu. 2. the pearce offering. Leu. 3. the syme offering. Leu. 4. the trespass offering. Leu. 5.

What the Diuill was: what now hee is: &:
 what power he hath ouer men in y. world

The great Lucifer did once (with his Angells) liue
 gloriously in Heauen: but ^{for} aspiring to be equall w:
 his creatour; god ^{threw} him downe headlonge into Hell:
 reseruing them in chaynes of darkness vntill the
 great day of Iudgement. / Jude: 6. 7.

This proud Diuill w: his Angells: fought a bat-
 tle in Heauen w: Michael the Archangell & his
 Angells: but the Diuill was overthrowne, & his place
 was no more found in Heauen. / Ren: 12. 7. 8.

Christ saith: I sawe the Diuill fall from Heauen
 as if it had bene lightening. / Luk: 10: 18.

Now hee is become the prince of the powers, & spi-
 rits of the ayre. / Ephes: 2. 2.

Hee is called the prince of this world of darkness
 John: 13: 31. / Ren: 2: 13. / ^{as enemy} to god.

Hee is called the father of lyce: & hee is a murderer
 from the beginning. / John: 8: 44. / a Cofiner: 2: Cor: 11: 3.

Hee is the deceiver of all y. whole world. / Ren: 12: 9.

By his subtilie deuises. / Ephes: 6: 11. / 2: Cor: 2: 11.

By his cunning wyles. / Ephes: 6: 11.

Hee is called the red Dragon: to shewe his strength.

Hee is called the old Serpent of 5000. yeares: Hee
 is called Satan, or the Diuill: who is on that doth
 falsly accuse the brethren before god, day & night.

Ren: 12: 3. 9. 10. / Gen: 3: 1.

Hee casteth fire darts at them. / Ephes: 6: 16.

Hee can transforme himselfe into an Angell of
 light to delude the blinde, & ignorant. / 2: Cor: 11: 14.

His sophisticall wyles, are called the depths of Satan:
 Ren: 2: 24.

Hee is called a roaring Lion; walking, & compass-
 ing the earth; & seeking whome hee may deuoure.

1: Pet: 5: 8. / Job: 1: 7.

yet, hee knoweth not any mans thoughts. / 1: Cor: 2: 11.

Hee onely works by our mens actions, being much
 more apperchenfull then man, in the operation of a
 phantasmes, & dreames: by w: hee works by our
 humours, & spirits y: float in them. / ^{as passions} (verte.)

Hee is called the
 prince of y. world.
 John: 14: 30.

The Diuill (as he is
 prince of y. ayre)
 hath his Throne.
 Ren: 2: 13.

Hee is called y.
 god of y. world.
 2: Cor: 4: 4

His name is Legion
 Mar: 5: 9.

as hee lost his owne
 happines in seeking
 to be equall w: god
 so hee sought downe
 to destroye his peo-
 ple.

What power god is pleased to limite the
 Diuill for his temptations towards man.

Satan: couldly presented himselfe before god: with Job,
 & the rest of the godly: to tempt them, euen in gods presence.
 Job. 1: 6.

Satan: took the right hande of Joshua the high Priest,
 to tempt him when hee stood before gods Angel: but
 god rebuked him, telling Satan, that he had sold that
 brande out of the fire for his owne seruice. Zach. 3: 1: 2:

Satan: stood vs against Israel: & prouoked Dauid to
 number the people. 1: Sam. 21: 1:

Well, & easily may hee venture to tempt man: when
 he durst assault our Saviour Christ: 3. severall
 tymes, with such stronge temptations: that the text
 sayeth (after X^t had made the Diuill depart) as Angels
 came, & ministered vnto his humaraty. Math. 4:
 1: to: 12.

Satan, so strongly possessed Peter with infidelity: y^e
 Christ (in anger) said to Peter, get thee behynde me
 Satan, for thou saucourst of worldly things. Math.
 16: 21: 22: 23.

Satan so diuerted the good intentions of Sannamias,
 his wife Saphira; that hee made them become hypocri-
 ticall liars vnto the holy ghost. Act. 5: 1: 2: 3.

Satan: had permission from god to buffet paul wth
 stripes in the flesh: & to afflict Gods body all ouer
 with botches, & Biles, to strengthen their faith. 2: Cor.
 12: 7: 8: 9. Job. 2: 7: 8: 9: 10.

Satan: by gods permission, & sending out, became a ly-
 ing prophet, & inticed Ahab to goe vs to Ramoth Gilead
 promising him victory: but, hee found destruction.
 2: Chro. 18: 19: 20: 21.

Yet, let no man say hee is tempted of god: for god is
 truth; & cannot doe euil in himselfe. Jam. 1: 13: 14.
 Neither doth god giue libertie to man, or Diuill to
 hurt, or tempt, any without his giuing them power. ex.
 When Pilate found X^t, he had power to crucifie him: he
 answered; thou hast no power against mee at all, but
 what is giuen thee from aboue. Iohn. 19: 10: 11. Rom. 13: 1:
 The Diuill aske X^t leave to pynnow Ier. Luk. 22: 31.
 Hee also: aske leave of god to afflict Job. 2: 3. 1: Cor. 10: 13.

Testimonies to assure vs. that the Pope, is Antechrist. & his doctrine Antichristian. set pag. 69.

The spiritt speaks expressly: that in latter tymes, some shall depart from the truth, & harken to the doctryne of Devils: forbidding to marry, & commanding abstinence from meate: w^{ch} god never forbiddeth eating of. 1. Tim: 4. / 1: 2. 3. / 1. Cor: 10: 25. / Math: 15: 11. 19. 20.

The Pope Commands the traditions of Councells: to be preferred before the doctrine of Christ. Mar: 7. / 7: 8. / Amos: 2. / 4: 5. / Math: 15: 9.

His coming: is after the working of Satann; with all power, & signes, & lying wonders: hee exalts himselfe in the temple of god, shewing himselfe y^e hee is god. 2. Thes: 2. / 4: 9. 11. / Jer: 9. 14. 15.

Then let all the world iudge; if the Pope be not (in substance) the hewe apparent to the great whore of Babilon: for pride, both of hart, & in ornaments; making Emperours & Kings to kiss his feet: giving tolleracion to Stewes; absolutely against gods commandment. (making himselfe drunke with the blood of gods &c.) maintaininge y^e all such who are not popish, or not loving therunto are Hereticks: & for such were they Kings) if any subiects of his, durst kill them, or destroye the whole nation; hee dares promise them both absolution, & pardon / w^{ch} is a breach of gods: 6. Commandement. Rev: 17: 4. 5. 6. 14: 18.

The Pope: hee takes instructions of X^t. to St. Peter. & the rest of the Apostles; to meane for him to obaye in hart, and action; though hee performe the ceremonie in words; writing himselfe servant, & servante. as X^t. Commanded them in y^e Dutie really to be. / phill: 2: 7. / Math: 20: 25. 26. 27. / Luk: 22: 27.

The Popish doctryne teacheth; to make crosseings to scare away the Devil; but Paul saith, the weapons of our warfare are not carnall: 2. Cor: 10: 4. But the signing with the crosse is carnall, therefore, not prevaileth: / evill spiritts are chased away by prayer. phill: 3: 18. 19. / Mar: 9: 29. / Acts: 19: 15.

Against auricular confession, inuoyed by a Masse Priest.

When Ezra was high priest: he did not inuoye
the people to come, & Confesse the secretest thoughts,
sinner wth at any tyme, or tyme they had committed; or
with whom, & in what manner: neither did hee allow
any subordinate Minister vnder him, to compell the
like as the Pope doth out of polliticie. But, hee com-
mands them saying, goe, & confesse y^r sinnes to god:
& the people were so intellectuallly instructed in y^r
duties: that they answered him againe; as thou hast
said, so must we doe. Ezra: 10. 11. 12. / Joshua: 7. 19.
As I live (saith the Lord of hosts) every tongue shall
confesse to mee. Rom: 14. 11. 12. / Job: 40. 4. / Ezra: 9. 6.
They may object: Did not St. James say, confesse y^e
your faulte one to another, standing to the priest?
I answer; no more is it so neant, then if I should
say praye one for another; & meaning y^t the people
should praye for the priest. Jam: 5. 16. 19. 20. / 1. Tim: 1. 18.
St. James. saith; is any afflicted; let him praye; hee
doth not bid him goe, & confesse y^t to a Masse priest,
Jam: 5. 13. / Ioh: 6. 37.
Yet, if any one, bee ouerburdened with some synfull
actions, out of w^{ch} he knoweth not how to free his
conscience; but by the dispaire, & assistance of
some godly deuine, this is lawfull, & pious, & an
example to seldome vsed: but not inuoyed or
compeld aduantageously to intayne the liues,
of any to death; but, it is a means to save their
soules, by their godly assistance & powerfull prayer.
Jam: 5. 14. 15. / Pro: 28. 13.

Cast thy burden vpon the Lord, & hee will sustaine
thee. / Psal: 55. 22. / not the priest. Rom: 7. 24.

Against the papist tenents; that there
are severall places for purgatorie.

yea have purified your soules in obeying the
truth. 1. pet. 1. 18. 19.

The blood of Christ shall purge the conscience of
the penitent from dead works. Heb. 9: 14.

God purifieth the soules of the righteous by faith;
Why then, dare the papist, put the yoke of purga-
tory upon the people? only to enrich the popes
Coffers, & impoverish the peoples purse & soules,
by their delusions. Act. 15. 9. 10. 11. Act. 19. 25.

He that purifieth himselfe from synne: shall be-
come a possell of honour. 2. Tim. 2. 18. 21.

Every man that is truly enlightened with a spi-
rituall hope; purifieth himselfe. 1. John. 3. 3.

David prayed: Lord, let thy tender mercies purge
away our synns, for thy name sake. Psal. 79. 8. 9.

The innocents of Sennacherib the prophet. were purged
by one of the Seraphims: with the touch of a coal
from gods Heavenly Altar. Isa. 6. 6. 7.

That there is any such place, as the papists call a
purgatory: but either a peretuall glory in heaven, or
eternall endless torment in Hell. is incredible; by
this text of scripture. 2. Cor. 5. 1. 10. Rev. 14. 13.

As the tree falleth, so shall it rest: untill the gene-
rall day of judgement. Eccl. 11. 3.

If the papist shall object unto y^e, what was St.
Pauls meaning. 1. Peter. 4. 12. where he sayeth,
think it not strange, concerning the fiery tryall;
answer him with the first verse of the same chap-
ter: He that hath suffered in the flesh (by many
tribulations & afflictions, & borne them patiently)
he hath ceased from synne; & past thogh fiery tryall.
St. Peter meaneth not purgatory. 2. Thim. 1. 4. 5.
2. Tim. 3. 12. Rom. 5. 3. 4. Psal. 68. 13.

If any purgatory, could purge away the foulnesse of
our synne; then is the testimony of the prophet
Malachi false, & needles: wth say; y^e god shall come,
& sitt, as a refiner; & purge the sonnes of Leui. wth a
may assure us, that all papistall purgatories
are needles, if god will be iudge himselfe, & punish
our faulte as pleaseth him either in rigour, or in
mercy. Mall. 3. 2. 3. 5. 18. Titus. 2. 14.

Against the idle course of life w^{ch} Munches use.

Let every one eat the bread of his own Labour: feede not the idle dreamer, wth will not worke. 2. Thes: 3. 10. 11. 12. Pro: 19. 15.

Followe yea not their works, for they layde heavy burdens to men shoulders, but themselves will not beare any. Math: 23. 3. 4. Isa: 9. 16.

Let not the wearing of their rough garments bee a means to deceaue y^e. Zacha: 13. 4.

Neither doe yea sequester your selves from the congregation of the righteous, as this Munches doe; being cloystered up, & imprisoned within bounds & cells during life. Heb: 10. 25.

They haue a seeming shewe of mortification: for in heed of penitentiall tearre, & groane y^e wth are powerfull to sear the heartes: they (by way of meritorious penance) use canonices & whippings, to sear the flesh. 2. Cor: 2. 23. Psal: 66. 119. 136. Hos: 12. 3. 4. Lu: 19. 27. 28. Rom: 3. 9.

The weapons of the righteous, are not carnall. 2. Cor: 10. 4. Phill: 3. 18. 19. Rom: 13. 13.

Learn of the Ant, & Bee (yea idle dreamer) to labour for your living. Pro: 6. 6. Pro: 13. 9.

Be not slothfull in busines. saith S^r. Paul: Rom: 12. 11.

The liues of this Munches; are according to y^e liues of the Sodomitte: spending their daye in lust, abundance of idleness, & fullnes of bread: against wth ordination cryeth out, Ezekiel: because the papists maintaine y^e lubberly fryere in abundance, & lett the poore & needy want. Ezek: 16. 49.

God, hath not called us to idleness, lust, & uncleannes as the fiers p^{re}: but to holines, & purenes of living: not seemingly before the eye of the world: but subliquely, euen to the face of god. 1. Thes: 4. 7.

Yet this empty persons, dare stand at a distance wth the righteous; & meritoriously say vnto y^e. Stand yea further from mee for I am holier then thou. Isa: 65. 5.

Such Doggs, & Swyne; are not fit Ministers for a holy dutie; Math: 7. 5. 6.

God, telle such, y^e they are smooke in his nose. Isa: 65. 5.

Against Voluntary poverty.

Lord; give me neither poverty, nor wealth in extremes:
but, things convenient for my charge; least, being
to find I kick at my god: or being to poor, I may be
forced to steal. *Job: 30: 8-9.*

Blessed are such; that make themselves poor in
spirit, hungering, & thirsting after righteousness.
Math: 5: 3-6. Isa: 61: 1-2-3. Math: 11: 5.

The papist object: is it not said sell all thou hast,
& give it to the poor; *Mar: 10: 21.* but, did not god
make that Command, to trye the ^{only} rich young man who
had great possessions: *X^t.* Did not give this Command in
generall. if so, hee would never have said to Zachary,
this day is salvation come into thyne house. *Luk: 19: 8-9.*

The papist object: Did not Annas, & Saphira sell
their possession: yes; but marke St. Peter's answer:
after the Land was sold; was it not then in thyne
owne power, to keep or dispose of: what needest thou thus
to lye unto the holy ghost. *Act: 5: 4.*

The papist, & others. object: what, was it not said,
that not any possessions or estate what soever the
people enjoyed, would they acknowledge for their
owne, but they had all things Comon. *Act: 4: 32-34: 35.*

In the primitive times; when gods people were but a
small number; & their persecution, dayly, dangerous,
& great, y^t. they could finde neither rest, nor reliefe:
then the rich sold their possessions, to relieve the
poore, & committed the issue of all thereof into the hands of
the Apostles, who made use of it, to their owne use,
as the papist, & others doe. *Act: 4: 2-3-4: 35.*

X^t: Comaundeth me, to give my charity to every needy
soule that asketh, me according to my ability: &
if I give away, y^t. estate that should be the main
to maintaine my selfe in want; & relieve such poore;
how can I obey gods Commands. *Luk: 6: 30.*

*petr, had a house.
John: had a charge
to provide for X^t.
Mother.
matthew, flattered
of his owne good.*

Hee, y^t. provideth not for his family; is worse than
an Infidel. & if I give away all my estate, how
can I provide for them. god giveth no such Command.

Against papisticall penance. / or, service /

God almighty: he giueth command that y^e shall nei-
ther cutt, nor lanch y^e bodies; nor make baldnes on
your heads, as the fryers doe. / Leu. 19: 27. 28. / Leu. 21: 5.
Deu. 14: 1.

You shall not disfigure y^e faces: to seeme like such as
had waiked their bodies with fasting: as doe the hypo-
crites. Math. 6: 16. 18. / Zach. 7: 5. 6. / Isa. 58: 5. 6. 7.

There is; forbidde the priest to marry: & command abstynence
from diuerse sort of meate w^{ch} god alloweth to be eaten
1. Tim. 4: 3. 4. 5.

Saying touch not, fast not, haue not: Col. 2: 20. 21.

What soeuer is souled in the shambles, that eat ye: &
asking no question for conscience sake. 1. Cor. 10: 25.

Believe; y^e there is nothinge that goeth into man, can
defile his soule: onely that w^{ch} proceedeth (euill) from
the hart, & cometh forth of the mouth, that defileth a
man. / Math. 15: 11. 19. 20.

There is; teach mens traditions: for gods doctryne; &
make it nothinge to deuide, & breake thos^e commande-
ments, w^{ch} writt wth his owne fingers on tables of a
stone. / Mar. 7: 7. 8. / Deu. 9: 10. / Exo. 31: 18.

S. Paul; hee tells such meritt-munger; y^e hee is a
fraude of their saluations. because they more obediently
obserue dayes, & months, & yeares, & tymes; then gods
true service. / Gal. 4: 10. 11.

yea ought not to sequester y^e selues from society: as y^e
munkes, & Hermitte doe, wholly. / Heb. 10: 25. 26.

Neither should they weare rough garment: to detraue
the ignorant: with a blynde meritorious zeale.
Zach. 13: 4.

Be ye assured: that bodily penance, profiteth
but little of it selfe. 1. Tim. 4: 7. 8.

god tells papisticall Choristere: whose delighte are
more settled on their songe booke, & note; then on the
diuine substance: I hate the melody of y^e songs: & y^e
noise of y^e psallis. / Amos 5: 23.

Bring me (saith god) no more vaine oblations, your
dayly ritings, is abominable to mee: euen your sol-
lemne meetings, & sabbots, I hate. / Isa. 1: 11. to 15.
Heb. 10: 11. / Mall. 1: 7. 8. 12. / Jer. 14: 12.

Against any seemimgnes to Meritt.

Christ: he tells vs, yt if wee will followe him, & bee his Disciples; wee must deny our selues: yt is, any meritt wee can seeme to deserve from our best actions: for, when wee haue done all that wee are able, yet wee doe but our duties; & at the best, wee are paynfull seruants. Math. 16: 24. Luk. 17: 10. / Psa. 49: 7. Gall. 6: 4: 5.

There is none that is able to full fill the Lawe (if the full Lawe performed, were meritorious) no, not one, is able to discharge that due. / 1. John: 1: 8. 10. / Psa. 14: 2. 3. / Psa. 143: 2. / Rom. 3: 10. / gall. 3: 11: 13. / Of our selues, (without gods grace) wee are not sufficient to thinke a good thought. 2. Cor. 3: 5.

Those that bynde themselves vpon the Lawe, that is, doe believe they can thoroughly performe it, & thereby shall meritt, this, I say, are fallen from grace. / gall. 5: 4: 18. / Job: 22: 2. 3.

By grace, by w^{ch} cometh a new birth, & regeneration of the spirit. By this (through faith) yea are saved; not of your selues, it is the gift of god: not of works, least any man should boast of his meritt. / Ephe. 2: 8. 9. / Tit. 3: 5. 7. / Phil. 3: 9. 12. / Rom. 4: 14. 15. 16.

The best of all our actions, are but as filthy polluted raggs. / Isa. 64: 6. / Job: 9: 28. / Hos. 6: 4.

And, hee yt breaks the least tittle of the Lawe: is guilty of all the whole. / Jam: 2: 10. / Col. 2: 21. 23. / Nehemiah; he desired god, in mercy to remember him for all his good works. he did not claime any meritt. / Nehem. 13: 21. 22. 29.

Christ: hee assureth vs; that the poore humble, but penitentiall publican, disclaimeing any worth in himselfe: when away iustified, before the boasting Pharisee, would who would seeme to haue kept the Comandments. Luk. 18: 9. to 19.

There is no other meane vnder heauen to bee saved, but by, in, & through the meritorious passions of Jesus Xt. approved by faith. / Hos. 13: 4. / Act. 4: 12. / Math. 18: 11. / Psa. 49: 26. / Ephe. 2: 5. 8. 2. / Tim. 1: 9.

see page 75:

No protest (without gods gift) can bee powerfull
to absolue, or excommunicate, any Symmer.

God causeth the Lott to fall vnto such as hee intendeth
shall be made his minister. as. to Mathias. Acte 1. 24. 26.
Seperate mee Barnabas, & Saul, for the work. y. I
haue chosen them to, saith the holy ghost. Acte 13. 2.
This; had gods spirit imbreathed into them. Acte 2. 4.
Paul was made a Minister, by the gift of grace. /
Ephes. 3. 7. 8.

No man ought to assume this ho: vnto himselfe, but hee
that is called of god. as Aaron was. Heb. 5. 4 / or, as
Samuell was. 1. Sam. 3. 1. 4. 19. 20.

God doth giue vnto such Ministers as this; the key of
Heauen: to bind in, & shutt out, such persons as they
may conelawe, fitt for honour, or dishonour. Math.
16. 19.

Their prayer, shall not onely saue the sicke from death,
but also pardon their synne, that truly are sorry, &
will resolutely repent. y. Jam. 5. 14. 15.

Whose synne they promise are remitted: & whose synne
yea promise, are retained. John. 20. 23.

Such as this, were ordained at Crete. By Titus. 1. 5.

They had power giuen them to excommunicate the
obstinate Brethren, & to deliuer them ouer vnto Satan
to be punished, as Paul did Hymenius, & Alexander.
1. Tim. 1. 20. 1. Cor. 5. 5.

2. King. 5. 10. 14
Luk. 4. 27.

As no water could washe away Naahman Leprosy
but Iordanie; (because the promise was thereto annexed.)
no more can any man giue absolution, y. hath not
this former promise settled vnto him by y. spirit
of God. / Exo. 31. 3. Math. 5. 13. to 17. / Isa. 61. 1. / Ex. 4. 4.
Ezek. 33. 7. Math. 4. 19.

God hath made this, ministration of the new testament;
not of the letter, but of the Spirit: the letter killeth,
but the spirit giueth life. 2. Cor. 3. 6.

That person which by open denunciation of y. church
is rightly cutt of from the members, & excommunicated:
ought to be taken of the whole multitude of y. faith-
full, as an Heethen, & Publican. vntill hee bee openly
reconciled by penance, & receaued againe. Article 33.

The blessed sacraments: were offered
Onto the Apostles, by X^t. on a Table; not on an Alter-

When X^t. had blessed the sacraments, he said;
Behold, the hand of him y^t. betrayeth mee, is with
me out the table. Luke. 22. / 19. 20. 21. /

There is: 12. Apostles, did ordaine. 7. Deacons; because
they themselves would not intermit their pray-
ing, & preaching, to serve tables: that is, to give
the Communion. / Article. 6. / 1. 2. 3. 4. /

God X^t. hee ordained. but: 2. Sacraments. viz.
Baptisme, & the Lords supper. Article. 25. /

Those. 5. commonly called (by the Papists) Sacra-
ments. viz. Confirmation, Penitencie, Order,
Matrimony; & Extremuncion: have not any
visible signe, or ceremonie ordained of God.

The Sacraments were not ordained of Christ to
be carried about, but, that wee should duly use
them. Article. 25. /

Transubstantiation, (or the change of the substance
of bread, & wyne) in the supper of the Lorde, can
not be proved by holy writ, but is repugnant
to the plain words of Scripture. / Article. 28. /

John: 6. / 52: 60.

John: 4. / 34.

John: 6. / 33: 63.

Rom: 14. / 17.

Nether is the Cup of the Lorde to be denied to
the Layety: for both the parts of the Lords Sacra-
ment, by X^{te} ordinance, & Commandement, ought
to be ministered to all Christian men alike. /

Luke: 22. / 19: 20.

John: 6. / 53.

Mar: 14. / 22: 23.

Article. 30. /

The will, & Testament, of Christ Jesus.
att his death. / Heb. 9. 16.

Christ: made all the Elect children, & s^r of god;
heir, to his Heavily will. / Rom: 8. 17. / Tit. 3. 7.

The legacies, w^{ch} he gave before his death were: 4.
True faith. / Jude: 20. / Jam: 2. 20. / 2. Cor: 5. 7.

True repentance. / Acts. 5. 31. / Acts. 11. 18. / Rom: 2. 4.

Forgiveness of sinnes. / Math: 9. 2. / Jer: 31. 34. / Mar: 2. 7.

Eternall life. / 1. John: 5. 11. 13. / 1. Tim: 6. 12. / Joh: 10. 28.

Acts: 2. 1. 2. 3. 4. The executor of this will, is the holy ghost. / Rom: 5. 5. / Joh: 14. 16.

Acts: 1. 8. 9. The Willnesse to this blessed will of Christ; are,
the Apostles: the holy Angells: the faithfull ministers:
the Constant Martires: & all the godly to the end

of the world. / Luk: 10. 23. 24. / Mar: 3. 17. / Psa: 104. 4. / 119. 46.

This will, & Testament, differeth from the old in
3: points: the old, figured x^t, in shadowes, & covert-
ment; this new delivredth the body, lively, & plainly:
god spake in the old Testament by Moses; in this, by
Christ: in the old, is the covenant of obedience; in y^e
new, is established the Covenant of Grace. / Heb: 10. 16.

from the Creation; to the last Day of
Judgment: Deuys hould, y^r. shalbe. 8. ages.

The first; from Adam, to Noah; continued. 1656.
years.

The. 2^d. from Noah to Abraham; continued. 365.
years.

The. 3^d. from Abrahams Departing from Ur; unto
the Departing of Israel from Egypt is. 430. years.

The. 4th. from Israels getting out of Egypt; to the. 1.
Building of the Temple. 80. years.

The. 5th. from the Building of the Temple; unto the
Captivity of Babilon. 419. years.

The. 6th. from the captivity of Babilon. to the re-
edificing of Ierusalem. 145. years.

The. 7th. from the reedificing of Ierusalem; unto
the coming of Christ. 483. years.

The. 8th. from the coming of Christ: to the last
Day of Judgment: & wth. tym^e, there is already past,
1643. years. in all; since the Creation: 5221.
years. past.

Divines; ought not to bee Judges, or Captaines; or
Justices, in temporall affaires, or on life & death.

No man that warreth, a spirituall warfare;
mangleth himselfe with the affaires of y^e world.

2. Tim. 2. 4.

The Jewes could Pilate; it was not Lawfull for them
to put any man to death. much lesse, for y^e Levite.

John. 18. 31.

Nether the high Priest, nor subordingte Ministers
were to deale with matters of blood w^{ch} touched y^e
life: but the offenders were brought to y^e gate of y^e
Citty, where the Magistrate sat. Gen. 17. 5.

August: tract:
in Johan. 6.

Observe; that civill Lawe, & humane constitu-
tions, are given, & made, Not by Pope, priest, or
pilate, but, by Kings, Princes, & Magistrates.

Moses, hee went not out to warre with weapons;
but with devout prayer; Exo. 14. 11. 12.

Yet, Urban the 6. & Clement the Antepope fought
divre great battailes to the losse of 5000. men on y^e
on side; fox: page. 434. Col. 2. Hen. 8. p. 1. of
Norwidge being then the popes Captaine generall,
in France, where hee sackt the towne of Granvidge,
& put both man, woman, & Chylde to the sword.

fox: page. 446. Col. 2.

Pope Julius: hee cast his keyes into Tyber: & befooke
himselfe to the sword, & waged many battailes: at
last he was encountered by Lewis the French. K.
& slaine in that battaile on Easter day wth the num^r
of 16000. more, for w^{ch} hee was condemned by the
Councell of Turon. fox: page. 798.

The Pope; of himselfe, hath no power
to call Councells, without assistance.

The Pope, hath not absolute authority to call, re-
monst, dissolve, or establish Councells, by this plan
of Scripture. Acte. 6. 2. 3. 4. The. 12. Agasthe not
peter only (whose successor, & imitator the Pope
challengeth to be) called the Multitude together
of the Disciples: about the Election of Deacons.

And the Apostles & Elders came together to con-
sider of this matter. Acte. 15. 6.

And the day following Paul went in with us
unto James, & all the Elders were present. Acte. 21. 18.

Lay men, as well as priests: ought to be assembled:
for this cause, Zenas the Lawyer, was joyned as a
follower in Commission, with Apollos. Titus. 3. 13.

It seemed good, to the Apostles, & Elders, with y.
whole Church to send chosen men out of their own
Company to Antioch. with Paul, & Barnabas.
Acte. 15. 22.

St. Augustine saith: that the Catholique Bishops
& the Donatists did meet together to dispute, at
the Command: of the Emperour. And y. there
were in that Countell. 236. Catholique Bps. of
Carthage, & of the Donatists. 279. Brownell.
collat. lib. 1. cap. 1.

The Church hath power to decree rites, & ceremonies;
& hath authority to decide controversies of faith:
yet, it is not lawfull for them to ordaine any act
contrary to gods written word: neither may they
so expound one place of Scripture, y. it be repug-
nant to another. Article. 20.

Generall Councells may not be gathered together,
without the Command of the Princes. And being
gathered, their ordinances have neither strength,
nor authority, unless they be confirmed by the
holy Scriptures. Article. 21.

145.

Wee ought not to beleeue in the Church, &
as the papists doe; because y^e Church may err.

To beleeue is taken: 3. seuerall wayes: 1. ther is
credere Deo: to beleeue god, that is, to trust him
in all things: / 2. ther is, credere Deum, to beleeue
god to bee: / & credere in Deum, to beleeue in god,
as our Creatour, Lord, & onely Redeemer. / So:
wee doe credere Ecclesiam, beleeue that ther is
one holy Catholique Church. / credere Ecclesia
quae credence to that Church (following the
word of god) but, wee doe not in any wise credere
in Ecclesiam beleeue in the Church, that wee
meane Idolatry.

The prophet saith; cursed is hee y^e trusteth in a Jer: 17. 5.
man: but they w^h beleeue in the Church, trust
in man, & make the popes will, the Churches
Lawe, w^h no man dare (on penalty) contradict
the pope being the heade of the Church.

It is to be remembered, that S^t. John was as able to
keepe the Church of Ephesus from error; as y^e.
pope was, to keepe Rome: yet the Lord threat-
ened to remoue his Candlestick from amongst
them, except they repented. / Rev: 2. 1. 5.
from the soale of the foot, even unto the heade,
ther is nothinge sounde in Ierusalem. but they
are become a synfull nation; a people laden
with iniquities. / if so, how then can this popish
Church (w^h opposeth gods Lawes, & maintayning
ther owne) bee free from error. / Isa: 5. 3. 4. 6.

As the Church of Ierusalem, Alexandria, and
Antioche have erred: so also the Church of Rome
hath erred; not onely in their liverynge, and man-
ner of ceremonies, but also, in matters of faith.
Articls. Eliz: 19.

see page 160.

Woe ought not to deny ^{hearing or} the takinge of the
Sacrament; from y^e hands of a wicked Minister.

Wilket.

Of ministers ecclesiasticall. The Church is not to con-
ceale to sinfulness: as though their unworthinesse,
could make the word preached, or the Sacrament
delivered, of the lesse effect, to such as worthily de-
sire, or receive them. Nor, on the other side,
to highly, as if the dignity of their callings were
cause good enough y^t what they doe (ex opere operato)
take happy effecte. Acte. 26.

The Scribes, & Pharisees sitt in Moyses Chaire. / Math.
23. 1. 2. 3. 4. 5. 6.

Some Ministers medd preach Christ even of envy
& strife: other some of good will. what then? it
shall nothinge hinder my attentions, & receivinge
psall. 1. 15. 18. for thereby I shall be a gainer: if he
preache sounde doctrine, I may increase my soule;
if false doctrine, my understandinge.

We are to receive gods word from the Minister,
as his Stewards (all w^h are not just) 1. Cor. 4. 1.
But, if upon apparent evidence, such men be found
of their faulte, & refuse instruction, then let him
be reputed as an Heethen. / Math. 18. 17.

Note this: it is not he that planteth, nor he y^t
watereth can gaine an increase: untill it please
god to give the hearer his blessings of attention,
sorrowe, repentance, & mortification. 1. Cor. 3.
4. 5. 6. 7. 8. / Rom. 9. 16.

Although in the visible Church, the evill be done &
mingled with the good, & sometimes the wicked, o-
have cheefest authority in ministration of gods word,
& Sacramente: yet, for as much as y^t they doe not
the same in their owne name, but in X^{ts}; wee may
both heare his word, & receive y^e Sacramente from
them, without diminishing the effecte of X^{ts} ordinance;
it is our faith in apprehending, not their worth in y^e
giving, y^e can save our soules. / Article 26.

73.
133.

A Definition; of the true Catholique Church: of w^{ch}, the wicked, are not members.

The Catholique, & universall church of god; is, the inuisible company of the faithfull, elect, & chosen to eternall life; John. 10. 16.

The particular church, is a member of the universall: it is a visable company of people amongst whom the pure word of god is preached, & the Sacraments duly, & rightly administered: amongst w^{ch}, there may be many hypocrites, & to the worldly ends will: yet are they, no more members of christe church, then tares can be wheate.

Christe sheepe doe followe him in life, & example to the utter most of their indurour. so doe not y^e wicked. John. 10. 4. 5. 14. 16.

Christ, is the head of this true Church: w^{ch} hee sanctifieth & cleanseth by washing of water (w^{ch} is baptisme) by his word: That hee may present it to himselfe, a glorious Church, without spot, wrinkle, or blemish. Ephes. 5. 23. 26. 27. from w^{ch} the wicked cannot be saved, & therefore, cannot be true Catholique members.

Christ, gathereth all into one body by faith; where so ever they be scattered over the face of y^e earth. John. 11. 52.

Christ; doth not onely call the elected, his children: but, hee doth adopte them, his house, Rom. 8. 17.

Because the wicked went out from us; therefore, shall they not be of us. 1. John. 2. 19.

Determining confesseth, that the church is a living body, consistmg of a soule, & body: the soule, is the inward grace of the spirit: the body, the externall, & outward profession: Some, are both of the soule, & body of y^e Church; & those are perfect: some of the soule, but not of the body, as the excommunicated (if they have faith) some are of the body, & not the soule, as the hypocrites. Bellar. de Eccl. lib. 3. cap. 2.

St. Augustine saith; y^e the unspotted spouse y^e Church: is meet (onely) of such, who are righteous, faithfull, & holy.

The Difference in doctrine; betwixt S. Paul
& y^e Church of Rome. in: 26. severall points.

1. S. Paul teacheth, that Election, is of gods free grace.
Rom. 9. 11. & not ex operibus praeiis. Rom. 11. 5. 6.
2. We are justified by faith only before god, without good works. Rom. 3. 20. 28. Rom. 4. 2.
3. The good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve heaven. Rom. 8. 13. Math. 16. 24. Isa. 64. 6.
4. The books which were committed unto the custody of the Jewes: are (only) gods Oracle, & Canonall.
Rom. 3. 2.
5. The holy Scriptures have gods authority; & therefore above the authority of the Church. Rom. 9. 17.
Rom. 3. 4. Gall. 11. 22. Rom. 11. 32.
6. All that desire to be saved: as well Laity, as clergy, must faithfully read, & understand y^e Scriptures.
Rom. 10. 2. Rom. 15. 4. Rom. 16. 26.
7. All Image, made in imitation of the true god, are very Idols. Rom. 1. 23.
8. To bowe the knee to any Image religiously is meane of Idolatry, & a lying service. Rom. 11. 4.
9. We ought not to make prayer to any but to god only in whom we believe, & therefore, not to S^t. or Angels. Rom. 10. 13. 14.
10. Christ: he is our intercessor in Heaven. Rom. 8. 34.
11. The only sacrifice of a Christian; is the spirituall offering of the soule, & body to holines, & righteousness: no reall sacrificing of X^t. in the Masse. Rom. 12. 1.
12. The religious worship of Idols, as well as Latria, belongeth only to god. Rom. 1. 9. Rom. 12. 11.
13. All Christians, ought to serve god, & pray in their own native Language. Rom. 14. 11.
14. In the state of Corruption, we have not of our selves any free will unto good. Rom. 7. 18. Rom. 9. 16.
15. Concupiscence in the regenerate: is syn: Rom. 7. 7. 8.
16. The Sacraments, doe not confer grace ex opere operato, only as a signe, or seal: y^t it is already conferred.
Rom. 4. 11. 12. Rom. 2. 28. 29.

The Difference in Doctryne; betwixt S. Paul, & y^e Church of Rome; in: 26. severall poynts of Scripture.

17. Every true beleevyng Christian, may in this life be assured of his salvation. Rom. 8: 9: 16: 35.
- No man in this life, (since the fall of Adam) is able perfectly to fulfill the Comandements of
18. god. Rom. 7: 10: Rom. 3: 19: Rom. 11: 32.
- The placing of meate religiously to be eaten on
19. certain daye, & forborne on others. in many superstitions. Rom. 14: 3: 5.
- The imputed righteousness of X^t. is that only w^{ch}
20. maketh appeare iust before god. Rom. 4: 9: 11: 17: 23: 24.
- The flesh of X^t; was made of the seed of David, by incarnation; not of a wafer cake by transub-
21. stantiation. Rom. 1: 3.
- All Christians are S^t. & not those whom the
22. Pope doth only Canonize. Rom. 8: 27: Rom. 15: 31: Rom. 16: 2: 15: Rom. 15: 25.
- Y^ese Christ, the god of peace; & not I^esa the woman: was appointed to bruse the Serpents
23. head. Rom. 16: 20. Gen. 3: 15.
- Every subiect must in conscience be subiect & paye tribute to the Magistrate, that beareth
24. the sword. Rom. 13: 1: 2.
- That Paul; not Peter was ordained by the grace of god, to be the head of the Apostles to
25. the Gentiles, & so consequently of Rome: it becomyng the Chiefe Citty of the Gentiles. Rom. 15: 19: 18: 19: 20: Rom. 16: 4.
- The Church of Rome may erre, & fall away from the truth, & faith, as well as the Church of
26. Ierusalem: or any other particular Church. Rom. 11: 20: 21: 22.

What; & where; Hell is supposed &
by devines to bee: & what y^e torm^t are

v. papist burnt ny
hell of offmgs to
redempto. 2. Mar
12. 43. 44. / 2. Mar
prays for y. soul

Hell: is supposed, to be a deprivation of gods fa-
vour: & the absence of his light, & countenance,
with all the Horror of a guilty conscience endur-
lastingly gnawing upon the Soule: And dark-
ness, is taken for utter exclusion from y^e presence
of god. Wherefore, it is not the place, but the
wrath of God, & the absence of his comfortable
spirit, that causeth such endles, & unspeakable
punishment, & feared. 2: Thes: 1: 8. 9. Isa: 65: 14.

Cast the unprofitable servant into utter dark-
ness, where shall he weeping, & gnashing of teeth.
Math: Math: 25: 30.

Depart from me ye accursed: into everlasting
fire prepared, for the Devil & his Angells. Math:
25: 41. where, the worme dyeth not. Mar: 9: 44.

The Lord cast the Devil & his Angells into Hell: &
shutt him up in that bottomlesse pit, in utter dark-
ness. Rev: 20: 3. 2. pet: 2: 4. Jude: 6.

Joshet, w^h is deep, & large, the pile thereof is fire,
& much wood: & the breath of the Lord, like a stream
of brimston doth kindle it. Isa: 30: 33.

Looke how much the world shall weaker through
age: so much the more shall evils increase upon
those that live therein. 2: Esdras: 14: 16: 17. 2: K: 21: 12.

Hell: hath enlarged her selfe: & opened her mouth
without measure. Isa: 5: 14. it is never full. pro: 27: 20.

In Hell: Dives did lift up his eye, & sawt Lazarus
a farr off in Abrahams boosome. Luk: 16: 23.

Between the wicked, & the godly, there is a great
Gulf: fixed, so that the wicked cannot come
neare the righteous. Luk: 16: 26.

The spirit brought Jesus, that he would not com-
mand them to goe out into the deepe. Luk: 8: 30: 31.

Against Circumfizing the fleshe: &
it is y^e Circumfizion of y^e hart, y^e phaseth God.

Abraham receaved the signe of Circumfizion,
as a seale of the righteousness of faith, w^h faith
he had yet being uncircumfized: that he might
bee the faith of all them that beloeve: thought they
bee uncircumfized. / Rom: 4: 11.

In Jesus X^t neither Circumfizion awayeth any thing,
nor uncircumfizion: but faith workenig by love
in X^t. / gall: 5: 6.

Blessed is that man to whome the Lord imputeth
not synne. / Rom: 4: 8.

yea are circumfized, wth a spirituall Circumfizion:
by puttyng of the body of synne in the fleshe, by the
Circumfizion of X^t. / Coll: 2: 11.

Paul saith of himselfe in spirituall circumfizion:
I live: yet not I, but X^t. kinde in mee, I live by
faith, in the Sonne of god: who was circumfized,
& crucified, to purchase my redemption. / gall: 2: 20.

The outward Circumfizion of the fleshe is of no
validity: but the inward circumfizion of the hart,
in the powerfullnes of the spirit, not in perfor-
mance of the letter, is most acceptable to god.
/ Rom: 2: 28: 29.

Circumfize the fore skynne of y^e harte: & dedicate
your actiones, holy unto god. / Isr: 4: 4.

God will circumfize thy hart; & the harte of thy
seed: yt. yea may live uprightly. / Deu: 30: 6.

The Lord is more p^{re}sente such as bee of a broken hart,
& will save such as bee of a contrite spirit.
/ Psa: 34: 18. / Psa: 57: 15. / Psa: 147: 3.

Water, & the X. in Baptisme; are only the
seales of regeneration, into spirituall Baptisme.

Unless a man be borne againe of water & y. spirit,
he cannot enter into the Kingdome of god. / Joh. 3: 5: 7:
This text (being by them taken in a littell sense) &
causeth the papist to maintaine that all Infants
unbaptized, are deprived of eternall life: except
they bee Martyre: or doe some penance. / to disprove
wch. knowe.

Not the Materiall water, used in Baptisme; but the
poureing grace of Jesus X. / is called y. water of
life. / John: 4: 11.

John the Baptist, hee used water: but X. hee baptizeth
with the holy ghost, & with fire. / Math: 3: 11. / containe-
ing the fire of the spirit, as in Acts. 2: 3. / by wch. you
may observe, that y. are not tyed to the littell sense
no more of fire, then water, the effecte being spiri-
tuall. / John: 1: 33.

Christ. saith vs, by the washing of regeneration,
& renewing of the holy ghost. / Tit. 3: 5. / Eph. 5: 26:
sayeing: hee that believeth: out of his Belly shall
flowe riuers of water of life. / John: 7: 38: 39.
Mar. 16: 16. / Acts: 2: 38. / 1. Cor. 12: 13. / Acts: 10: 47.

Christ Comanded his Disciples, to baptize all the
Nations; in the name of the father, of y. Sonne, &
of the holy Ghost. / Math. 28: 19: 20. / 1. Cor. 1: 14: 15: 16.
Baptisme doth now save vs: (not the putting away
the filth of the flesh, but the answering of a good conf-
ession towards god) by the resurrection of Jesus
Christ. / 1. Pet. 3: 21.

There is but one Lord: one faith. one Baptisme. / Eph. 4: 5:
And, by one spirit (only): are we baptized into
the body of X. / whether wee bee Jewes, or Gentiles,
wee have byne all made to drinke into one spirit.
1. Cor. 12: 13.

As many, as have byne baptized into X.; have put
on X. / gall. 3: 27. / Rom. 6: 3: 4.

quar. 73.
147.

Churches: in themselves; are no more holy
then any other place; but in tyme of prayer.

Bernard saith, your churches are holy; because
of your bodies: as your soules are holy, because of
your spirit y^e dwelleth in y^e; therefore, y^e churches
(in themselves) are not holy.

Contrarie Texts

Exo: 3: 5.

Josh: 5: 15.

Gen: 28: 17.

Math: 21: 12: 13.

Isa: 122: 1.

Isa: 132: 7.

Every place; hath gods presence, & therefore is all
alike (in it selfe) the sanctification; cometh by
prayer. / concil: constant: lib: 6: cap: 7.

Chrysostome; putteth prayer in the church, to
be more effectually, then domesticall & private
prayer: not for the more holiness of the place; but
because of the Congregation assembled. / Rom: 3:
It is in comfort hense. Dei natur.

The promise of our Saviours, is generall; when so-
ever 2. or 3. be gathered together I am in the
middest of them. / Math: 18: 20.

I will; that men praye every where: Ergo, they
may be heard (praying in faith) in any place.
1: Tim: 2: 8.

My house; shall be called an house of prayer, for all
people. / Isa: 56: 7. / 1: Kings: 8: 27: 33: 34.

When thou prayest; enter into thy closet: & when y^e
hast shutt thy door, praye to god in private; & he
will reward thee openly. / Math: 6: 6.

Christ rose early, & went into a solitary place, &
prayed. / Mar: 1: 35.

In the day tyme, he taught in the temple; & at the
night, he went into the Mount of Olives to praye.
Luk: 21: 37. / Acte: 16: 13.

It is said; that Cornelius the Centurion, was a man
so devout, that he prayed to god alway. this could
not be certainly neither in church, nor house;
but sometime in the field; because, he was a Cap-
taine of a station band of soldiers. / Acte: 10: 1: 2.

Daniell; confined himselfe. 3. tymes a day, to pri-
vate prayer in his chamber. / Dan: 6: 10.

Peter; & the rest of y^e Apostles, went into an upper
room, & prayed: then Peter stood up in y^e midst
of 120: & taught them. / Acte: 1: 13: 15: 16.

The true Character of an opinionated
wise man: more contemptible than a fool:

Seest thou a man who seemeth wise in his own
conceit; there is more hope of a fool, than of such
a babbler. / Pro: 26: 11: 12. / Pro: 12: 15.

Hee is so full of words; y^t a man knoweth not what
to make by the scope of his speech. / Eccl: 10: 14.

What so enter cometh next in his mynd (though
it may proue his own; or his friends distraction)
yet will hee talke of it; to make a discourse.

Pro: 29: 11. / Pro: 18: 7.

Avoid the Company of such a conceited fool: &
Pro: 14: 7.

A whip; is more fitt for such a fool; then admoni-
tion. / Pro: 26: 3. / Pro: 27: 22. / Pro: 1: 7.

Make no answer to his foolish bawling. / Pro: 26: 4.

Let a Bear (robbed of her whelps) meet a man &
rather then such a burdensome fool. / Pro: 17: 12.

His chiefest sport, is to doe mischief. / Pro: 10: 23.

And his wrath is presently knowne. / Pro: 12: 16.

When hee would seeme to speake wisely; hee dis-
covereth most ignorance. / Pro: 17: 7.

The Companions of such; shall be contemptible, &
come to destruction. / Pro: 1: 13: 20.

The harte of a wise man, discerneth both person &
tyme; & iudgment. / Eccl: 8: 5.

The soules of Elias; Enoch; & Abraham;
are in Heaven; not in Limbo patrum.

Paul: was caught up into Paradise: & heard such
unsearchable words, w^{ch} it is not lawfull for a man
to utter. 2: Cor: 12: 4. (objectione/
John: 3: 13.
Eph: 4: 10.)

Every one that believeth, hath everlasting life.
John: 5: 24. Heb: 9: 21.

Rom: 4: 3. Abraham believed. & ergo, hee received everlasting
life: where everlasting life is, there is no paine:
ergo, no Limbo pat.

Againe: the soules of the faithfull (before Christ)
were in celestiall Jerusalem: with the holy An-
gells: The Angells are in no dwelling place but
Heaven: ergo no Limbo pat. Heb: 12: 22: 23.

Diide: looking up into Heaven, sawe Lazarus
in Abrahams bosome a farr off: ergo, the father,
& patriarchs (before X^t tyme) could not bee in
Limbo pat: for, there is neither light, nor comfort,
nor Angell, nor X^t, nor glory. Luk: 16: 25: 26.
They knowe; y^t when their earthly tabernacles
are dissolved, their dwellings shall eternally bee
in heaven. 2: Cor: 5: 1.

When they dye; they rest from their labours, and
their good works followe them. Rev: 14: 13.
Blessed are those; to whom the Lord imputeth
not sinne. Rom: 4: 8.

As the tree falleth, so shall it rest, untill the
day of judgement. Ecc: 11: 3.

The soule is judged at the day of death; but the
body rest in the bowells of the earth untill y^e
last daye: example. 2: Cor: 5: 10.

St Paul: was in a strait; whether hee should rather
desire to live ^{long} for the dayly winning of soules: or
dye, & bee with X^t immediately in soule. Phill: 1: 23.

see page: 125.

C C

The Character of perfidiousnes; in a
friendly trust; imposed in a brother. &c.

The simple honest thoughted man; believeth all
mens, words, & actions to bee so pprightly intend-
ed as his owne. / Pro: 14: 15.

But the thought of the perfidious are otherwise &
for: if there bee but 5 in a howle, they are in divi-
sion, & strife with each other. / Luk: 12: 52.

The brother; he betrayeth his brother to death: the
father the children: & the children y^e parents.
Math: 10: 21.

Trust not thy neighbour, no not thine owne bro-
ther, they will seeke to supplant thee. / For: 9: 4.

Pro: 26: 28.
1: Tim: 4: 2.

Believe them not, although they sweare y^e ne-
ver so faire. / For: 12: 6. / Psa: 62: 4. / Jer: 9: 3.

The poyson of Aspes, are under their lips. Rom: 3: 13.

Those who were formerly my louers, & seeminge
friends in my prosperity: now (in my adversity)
stand at a distance with mee. / Psa: 38: 11.

Trust not a friend: put no confidence in any
guide: open not thy thought (in matters of weight)
to thine owne wife, or children: for comonly,
a mans enemies are those of his owne howse.
Micha: 7: 5: 6.

In the end: their deceaunt, shall be deceaunt.
2: Tim: 3: 13. / Ren: 21: 8.

Ther is joye; that they can wittely hyde themselves
under the shadowe of lyes, & falschehood. / Isa: 28: 15.

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The Spirit of God; calleth vs vnto
a speedy, & sound repentance.

Awake: thou that sleepest in synne. & arise
from the dead. / Ephes: 5: 14.

It is high tyme, to awake from synne. / Rom: 13: 11.

Come thou out of Babilon speedily: & bee no more
partaker of her works. / Ren: 18: 4. / Pro: 3: 7.

Redeeme thy tyme suddainly: for the dayes are
euill. / Ephes: 5: 16.

Returne yea vnto (euē now) with all y: harte.
Joell: 2: 12. / Psa: 34: 14.

And stand mee religiously hereafter: all the daye
that thou hast to liue. / Luk: 1: 54: 55.

For the day of the Lord cometh; as a theefe in the
night. / 1. Thes: 5: 2. / Math: 3: 2. / Luk: 13: 3.

Therefore, euē this day (if yea will heare gods
voyce) repent. / Heb: 3: 7: 13. / Psa: 37: 27. / Isa: 1: 16.

Then, before yea call: I will be ready to answer.

Isa: 65: 25. / Psa: 91: 15. / Isa: 58: 9. / Zach: 13: 9.

Giue not sleepe to thine eyes; nor slumber to thine
eye lids, & thou shalt repent. / Pro: 6: 4.

Saye with the spouse; I sleepe; but my hart
awaketh, at the voyce of my beloued, that knocketh,
to open my soule vnto him. / Cant: 5: 2.

And resolve with Dauid; neuer to get into bed:

but till thou hast cleansed thy soule, & prepared
it fittly; to intertaine thy god. / Psa: 134: 3: 4: 5.

Hee that slighteth this admonition: disposeth
not man, but God. / 1. Thes: 4: 8.

Who will (for thy obstinacy) deliuer thee ouer
vnto X^t: the Judge: & hee, will deliuer thee, to the
Diuill the Gaylor; to bee perpetually tormented
in Hell. / Math: 5: 25.

see page 42:43:44

The Lords irrevocable Covenant made unto godly, & fearefull mynded men.

god made 2. Coven-
ants with Abraham
1. y. y. meſia ſhould
come from y. loyne
of Iſaac. ſpiritually
2. y. from Iſhmael
ſhould ſpringe a
mighty nation, to be
12. promiſes: children
of y. fleſhe.
gen. 17. 20. to 22.
Heb. 11. 10. 16.

This is the Covenant that I will make with them:
I will write my Lawes in thy hart. & I will ſay
thy ſymb. / Heb. 10. 16. 17.
By the ſame Covenant. I will be to them a god,
they ſhall be to mee a people. / Heb. 8. 10.
My peace, & mercy, ſhall never bee removed.
Iſa. 54. 10.
I will place my Sanctuary in the midſt of
ſuch a people. / Ezek. 37. 26.
I will Covenant with them: y. my ſpirit, &
my words, ſhall never depart out of their mouths:
nor, out of the mouths of their Children. / Iſa. 59. 10.
My Covenant ſhall ſtand firme: & I will direct
your works in truth. / Iſa. 61. 8. / Act. 13. 9. 10.
My decree eſtabliſhed. ſhall ever flowe in righte-
couſneſſe. / Iſa. 10. 20. 22.
My Covenant is: never to turn away from y.
but to be ioynt in them, to aſſure the ſame. I
will put my feare into their harte: & they ſhall
never depart from mee. / Jer. 32. 40. 41.
God is faithfull in all his promiſes. / Heb. 10. 23.
This Covenant: will I eſtabliſh to thee, & thy
ſeed everlaſtingly: if y. will hearken unto my
voice, & ye ſhall live. / gen. 17. 7. / Iſa. 55. 3.
If ye will & loſe y. harte, & purſue y. harte
& will drawe neere unto y. / Gal. 4. 4. / Rom. 8. 13.
If ye will humbly y. ſerve, & praye, & ſeeke my
face, & leave of to ſinne: & call upon mee, with
unfeigned harte. then will I deliver, & forgive
them. / 2. Chro. 7. 14. / Pſa. 50. 15. / Jer. 39. 13.
This my Covenant, is ſo firmly eſtabliſhed: that
the Heavens, may ſoone be meaſured, & the counſell
of the day & night broken. then my promiſe to my
people altered: / Jer. 33. 20. 21. / Jer. 31. 37.
But the wicked, ſhall knowe my breach of promiſe.
for, they ſhall be conſumed. / Num. 14. 34. 35. / Pſ. 95. 11.

The righteous man; his solemne Covenant, ^{see page 41:45}
made obediently, & pensively vnto God. ^{47:47:48:49:50:}

The people of Judah, & Issachar: entered into a
Covenant to seeke the Lord with all their hearts
& with all their soules: / & they that refused to
ioyne in this way of piety: (men, or women)
were to bee put vnto death / 2: Chro: / 15: / 12: 13:
Deu: 13: / 9: 9:

The Israelites (most zealously) resolved, & said,
come, & lett vs ioyne our selves vnto the suer-
eigning god: in a perpetuall Covenant: which
shall neuer bee forgotten. / Gen: 50: / 5:

Jehoiada, made a Covenant betwene himselfe,
the King, & the people, that they should be y^e
uttermost endeavour to become the Lords people.
2: Chron: / 23: / 16:

And when the people were full, & perfectly
resolved, & rightly: Then Joshua made a Cove-
nant with them: & ordained them statutes, &
ordinaunces, & writt them (for a memoriall)
in the booke of God: / Lawe: / Joshua: 24: / 24: 25:
26: / pro: 20: 25:

This will not dare to turne aside from the obe-
dience to gods Commandments, either, to the right
hand, or to the left. / Deu: 17: / 20: / 1: John: 3: / 20: 22: 24:

Let vs (say they) make a Covenant with our god:
to put away all the strange wives & Children.

according to the counsell of my Lord, & this godly
people that tremble at the breach of gods Commandments.

But, lett it be done according to Lawe; & of good
Courage Ezra: this matter belongeth vnto thee
goe on, doe it, & we will be thy assistance, Ezra: 10: / 3: 4: 5:

Ezra: did not onely prepare his heart to satisfie
himselfe in gods will, & of the Lawe: / but hee
taught them freely vnto others. Ezra: 9: 10:

King Josiah, when hee heard the Lawe of god, & saw
& discerned the dayly breaches; hee much lamented,
& wept, & humbled himselfe: Covenantiing with the
people to repent, & be obedient vnto y^e Lawe. 2: Chro: 34: / 19: 21: 27: 28: 31:

see page 146.

Against malicious preiudications, against
any Minister: before some evident occasion offered;

There were: & are such a people; who preiudicate
emill in the Lords Messenger: & therefore desire
to come into that Church, or to heare gods wordes
predached out of their mouthes. / 2: Chro: 36: 16:

Such ignorant, oximated, & follo will foolis. was
the high Priest, & his Counsell, against Peter, &
the Apostles, sayeing: Did not wee Comand, that
y^e should not thus teach, to fill Ierusalem with
your doctrine. / Act: 5: 28 / Act: 21: 28 / Act: 23: 5:

Mynde not high things; but condescend unto lowe:
men of lowe, or meane estate: & bee not wise in
owne conceits. Rom: 12: 16. saye as in. Act: 23: 8:

Best thou such a man: there is more hope of a
foole. Pro: 26: 12. / Gam: 3: 15:

Math: 7: 1:
Gam: 4: 11:
gall: 5: 15:
psa: 101: 5:
1: pet: 4: 15:

When thou goest into the house of God: bee thou
more ready to heare, then to give the sacrifice
of foolis: bee not therefore, ready to censure of that
which peradventure thou dost not understand.

Eccle: 15: 1: 2. / least thou hate the good, & love y^e emill. Micha: 3: 2:

To obey; & hearken (though to a meane, learned
Minister) is much better then to abstaine from
the Church: w^{ch} obstinacy, is as the synne of
witchcraft, because it is rebellious against y^e
obedience to gods Sabbath. / 1: Gam: 15: 22: 23:

Paul saith, proue all things, or heare, or prea-
che, & onely should fast y^e w^{ch} yea finde to bee
good. / 1: Thes: 5: 21 / Amos: 5: 13: 14: 15:

A wise man; wilbe swift to heare: slowe to cen-
sure. & abstemious from swathe. / Gam: 1: 19:

Ezek: 35: 5: 6:

But this furr, ignorant dyspise: growe every
day worse, & worse in hatred, & mallice: & as
they deceaue, so shall they bee deceaued. / 2: Tim: 3: 3: 7: 8: 9: 13: / Act: 23: 12: 13: / a conspiracy: Act: 25: 18: 19:

There is: worst the words of any harmed Minister:
to some ill souer: waiting with more emill atten-
tion, then zeale, only to catch some accusation against
him, as they did of X^e. / psa: 56: 5: 6: / Luk: 11: 54:

Against malicious preindications of
any; before some evident occasion offered.

You may easily knowe their factious separatists.
by their wicked looks: & scornefull eye. Eccl.
14: 8. & tumultuoulness. Acte: 19: 32. To: 41. Acte: 20: 36: 40.

What? thought some preach X^t. even out of envy,
& strife: shall I neede therefore come to that Church
where such a Minister is? it shall nothinge. Psa: 139: 21: 22.
hynder my attentions, & p^ro^vocⁱon^s. Phil: 1:
45: 18. Heb: 10: 26.

I am assured: that they are the Stewards of gods
Misteries: (whether good, or badde) & that those w^h
shall dispute their orthodox teachinge, dispute
god: 1. Cor: 4: 1. 1. Th^s: 5: 13. they shall an-
swere god, for their owne syme, & y^e for your
neglecting to heare god, from him. for them.

If any one will seeme to be religious, & yet doth
not bridle his tongue: but deceaith his owne
heart: this mans religion is payne. Jam: 1: 26.

The Romans would never condemne any person:
before hee was accused, answered for himselfe against
the accuse: face to face. Acte: 25: 16. Acte: 24: 13.

And Festus; could knige Agrippa: that it seemed
an unreasonable thinge unto hym: to send a prisoner
to Commitment; & not to signifye the crime laid in
Charge against hym. Acte: 25: 27. Acte: 23: 29. Act: 24: 23.

Humble thy soule: & praye, that god would be
pleased to meet with thee, as hee did with Saul.
(who bent his hart, p^ro^vocⁱon^s, & actiones, wholly a-
gainst gods Minister:) sayeing Saul, Saul, why
persecutest, & disputest thou mee in this my
Ministere. Acte: 26: 10: 11: 14: 1. John: 3: 20.

And observe the Countell of Gamaliel: who advised
the people; that if such mens teachings, & workes bee
of men, it will come to naught: but if it bee of god,
yet cannot overthrowe it, by any malicious circum-
ventions. Acte: 5: 34: to: 40.

The honour, which wee ought to give;
Unto gray-headed, aged parents.

Thou shalt arise up before the hoary head: and
honour the face of the old man. / *Leu. 19: 32.*

The hoary head; is a Crown of glory: if it be
sound in the way of truth. / *Pro. 16: 31.*

The beauty of old men, is their gray head. / *Pro. 20: 29.*

They shall dwell in Jerusalem: old men, & old
women, walking exceeding aged with staves in
their hands. / *Lacha: 8: 4.*

Lord, (saith David) forsake me not now, when
I am old, & gray-headed. / *Psa. 71: 18.*

Gray-haired are come upon me / *Isa. 54: 10.*
yet, their years shall be many. / *Pro. 4: 10.*

Though the daye of Noah, continued: 950. years;
being: 350. years after the flood. / *Gen. 9: 29.* / *Jatt. 11: 1.*
tyme the whole earth was of one language.

And the age of Methusela: 969. years. / *Gen. 5: 27.*

Yet the daye of David was, but as a handbreadth
in comparison of former ages. / *Psa. 39: 5.*

David lived: 53. years. / *1 Sam. 13: 1.*
being anointed King
at: 13. years of age. / *2 Sam. 5: 4.*

David telleth vs, that the daye of our years are
70: & if we live untill: 80: it bringeth forth no-
thing but paine, & sorrowe. / *Psa. 90: 10.*

Daye should sake; & multitude of years should
teach wisdom: saith Elihu to Job, & the 3. Elders.
Job. 32: 4: 5: 7.

The difference, betwixt bastards to manes:
& bastards to Christs inheritance:...

A bastard (begotten in adultery:) shall not enter
into the Congregation of the Lord: even unto his
tenth generation. Den: 23:2: neither can they
inherit any patrimony, lawfully.

The bastard (begotten in adultery;) shall not take
any wife; nor bring forth fruit. Eccl: 23:23:25:
God; will not have any mercy on the children,
begotten in whoredoms. Hos: 2:4:5: Eph: 2:3:

Those, whom god doth not chastise: are bastards;
& no heirs to Heavenly Jerusalem. Heb: 12:8:
As many as I love: I reprove, & chastise: ~
Ren: 3:19: Jer: 31:18:

All springes of water; originally flowe from,
& returne againe into the Sea. ~.

from the Sea; God sendeth the Springes into y.
valleys. Psa: 104: 10.

If the waters fayle from the Sea: the floods
decaye, & are dried up. Job: 14: 11.

Though all rivers runne into the Sea: yet is it
not full: from thence they come, and thither
they returne againe. Eccl: 1: 7.

God hath shutt up the Sea with doores: when it
breaketh forth, as, if it had issued out of the
wombe? Job: 38: 8.

God, hath placed the sands, for the bounds of y. Sea,
by a peretiuall decree that it cannot passe it: &
though the waues tosse, & roare, yet can they not
preuaile? Job: 5: 22.

saying: hitherto shalt thou come, & no further:
& heare, shall the proud waues of the Sea, be
stopped. Job: 38: 11.

Such men, as dare witt nighly, & will nighly (see page: 75.)
maintaine hereticall opinions: God will confound

St. Paul saith, that they must bee heretics
amongst: that thereby gods approved ones may
be manifested. / 1. Cor. 11: 19.

The wrath of god is revealed from heaven a-
gainst all such ungodly men, who dare hold
& maintaine a fleming truth, by purright
confess, & wittly fallacies. Rom. 1: 18.

These men, for benefit or honour, will main-
taine a falsehood, for a truth: saying one
thing with confidence from his mouth, when
in his heart he meaneth the Contrarie. /
Isa: 10: 7. / Isa: 28: 15. / Pro: 21: 6. / Jer. 9: 3: 5.
Concerning this sect: we knowe, that by every
mouth they are spoken against. / Rom. 28: 22.

Use no deceit with your lips. / Pro: 24: 28.

What can it gaine thee, to buye the opinion
of the whole world, yet loose thine owne
soules. / Math: 16: 26. / Tit. 2: 5. / Example. / Isa: 53: 11: 12.

If any man will seeme to be religious, yet
willfully deceaith, his owne hart: this mans
religion is but payne. / Jam: 1: 26.

With their tongues they also deceive: & the
poysen of Asps, are under their lips. Rom. 3: 13.

Their myndes & Conscience are defiled most
reprobately. / Tit. 1: 15: 16.

A man that is such an hereticke; after the
first admonition, reject. / Tit. 3: 10.

They doe the works of the Lord most deceitfully,
& therefore they are (by god) accursed. / Jer. 48: 10.
2. Cor. 4: 2.

Rather bee thou reproved (of the people) for an
hereticke as Paul was. / Act: 24: 14. then con-
demned (for an hereticke) before god. as Anti-
christ is. / 2. Thes: 2: 4: 9: 11. / Jer. 9: 14: 15.

see page: 22. 23.

The Degrees; from whence gods eternall Counsell
proceedeth, in sauinge mankinde, are: 8.

Gods decrees. / Almighty god, hauing from eternall propounded,
to glorifie himselfe in mankinde; decreed, to
create all mankinde righteous in Adam: / gen: i: 26: /

Mans fall. / God suffered Adam (for iust cause, being left unto
his owne will) to fall, & by his disobedience to
enwrap his whole kinde, in synn, & death. / Rom: 5: 12: /

foreknowledge. / All men being now a Lumps of Corruption in gods
sight: there were some in whom god took plea-
sure; for no other reason, but because hee would
so doe. / 1: pet: 1: 2: /

Election. / This; god chose & seuered them from the rest,
by eternall Election. / Rom: 9: 11: / Rom: 8: 33: /

purpose. / Whome hee had culled, & chosen out, (as it were)
from the whole lost Masse: them, hee purposed
to saue for his owne glory, as possessor of his
Mercy. / Ephes: 1: 11: /

predestination. / After this: hee predestinated, that is, fore-ordained
to giue his chosen ones a Saviour: even his owne
sonne to be incarnate, & to dye for their re-
demption. / Rom: 8: 29: /

Callinge. / According to his fore-determination: god calls
them in tyme, putting faith into them to receaue
Xt being offered in his worde, & Sacramente.
/ Rom: 8: 30: /

Iustification. / Then: even at the same tyme, hee iustifieth
by faith, in his Sonne Xt. / Rom: 8: 30: /

Sanctification. / Then; hee sanctifieth them by his spiritt: to lead
a new course of life. / Rom: 8: 30: /

Glorification. / And, at the end of their dayes, when this life de-
parteth; god glorifieth them. / Rom: 8: 30: /

An erroneous opinionated man: may stryde: 12: stepps
towards Heaush: yet, if he attayne not to y: 13th: hee
shall neuer enter; but, bee in danger of damnation.

Hee may haue a measure, & knowledge, in y:
true god, & the trinity: the pagans had as much:
yet, if hee goe no further, hee may bee damned:
1: For Satan knoweth all this, better then any man,
by Scripture: Math. 4: 6: Mar. 5: 7: 10: yea, y:
reprobats, haue such a knowledge: Heb. 4: 2:
+ Heb. 6: 4: 5: 6: 2: Pet. 2: 20: 21: 22: 1 Tim. 4: 1:

Hee may also beleue the things before spoken of
to bee true: & bee able to dispute any point in
diuinity cunningly: yet, if hee goe no further,
hee may bee damned: for the Diuill beleued,
& confessed: Iam. 2: 19: Mar. 1: 24: Agrippa,
2: hee also beleued: Acte. 26: 26: 27: 28: & Iudas,
hee was both a preacher, & a worker of Miracles:
Math. 10: 7: 8: So shall many reprobate bee:
Math. 7: 22: Math. 24: 24:

Hee may come to heare gods word willingly, with-
out despising of the preacher, or the preaching; in
3: the parable of the cursed ground, it was so: Math.
13: 20: 21: So Herod, hee heard John the Baptist:
Mar. 6: 20: yet, hee may bee damned.

Hee may bee so wonderfully affected at the pre-
aching of gods word, that hee may tremble againe:
4: as did cursed Felix: Acte. 24: 24: 25: 26: & the
reprobated Agrippa: Acte. 26: 28:

Hee may haue a knowledge, & feeling, of all his
greuous synnes: yea, & also complaine of them
5: to bee great, & to haue to bee boarnde. So did dam-
ned Canic: gen. 4: 13: & like wise, did perfid-
ous King Saul: 1 Sam. 15: 24: 25: 1 Sam. 26: 21:

Hee may bee fearfull; & sorry for comittinge a
synne: & p^r all meanes to auoyde it, yet, if hee
6: goe no further, hee may bee damned: wicked
Pilat did thus for Christ: Math. 27: 23: 24:
so, was Herod sorry for John the Baptist: Math. 14: 9:

After hee hath committed synne, hee may bee peni-
sory for it, & moorne: & make satisfaction: yet,
7: this man may bee damned: Ahab: did moorne, &
fast: 1 Kings: 21: 27: & Iudas was so sorry, that hee
hanged himselfe: Math. 27: 13: 4: 5:

An erroneous man, may stryde: 12. stepps
towards Heauen, yet without y^e. 13. neuer enter.

8: Hee may bee accounted so visible a member of
Christe Church, that the best Minister may haue
nothinge to say against him: yea, hee may make
such a good confession of his faith, as to bee a par-
taker of the Sacramente, yet bee a reprobate. such
was Judas. / John: 13. / 2. / & Simon Magus. / Acte.
8. / 18. 19.

9: Hee may leade such a seeming godly life outwardly,
that thereby hee may deceaue the children of god
in their good opinions of him. by p^rudent p^rface, to
all holy, & diuine exercises, & cherishing of
prodachere: & hee may shewe great zeale at the
beginning, yet bee a reprobate. such an one, was
Judas to our Saviour. / Mt. Math. 26. / 22. / & Herod
to John the Baptist. / Mar. 6. / 20. / & so was John at
the beginning, extrawant zealous. / 2. Kings. 10. / 16. / 18.

10: Hee may, not onely praye publicly at the Church,
but privately, betwixt god, & himselfe; & god may
heare his prayer: also, hee may desire the godly, to
praye for him: yet, if hee god no further, hee is a re-
probate. The like were the Pharisee, when they
went alone to the temple to praye.

Math. 3. / 7. 8. / Math. 6. 5. / also, god heard Ahab.
1. Kings. 21. / 29. / Moses, hee prayed, for Pharaoh. Exo.
9. / 28. 29. / & yet, for Simon Magus. / Acte. 8. / 24.

11: Hee may thinke in his owne hart, y^e. hee is a very
good Christian. by his dayly prayer, & fastings, &
alms. & upright dealinge with all men. yet
may hee bee damned, for, the Pharisee had all
this please for himselfe. Yet, if our righteous-
nes exceede not thine wee shall neuer come to
Heauen. / Luk. 18. / 11. 12. 13. 14.

12: After all this godly courtesie of seuerall kindings: when
this man comes ow his death bedde, yet, may hee re-
member & call vpon god often; & it may be, hee like
a Lamb: yet, for all this, bee a damned creature.
for, many shall say, Lord, Lord, yet shall not enter
into the Kingdome of god. / Math. 7. / 21. 22. 23. / & as y^e.
5. foolish virgins. / Math. 25. / 11. 12.

The: 13: thstepp, of the Ladder, to the
Heavenly Jerusalem: is, Unfeigned repentance

And now, let me give a Caution to all such faith-
les men as these: 12: former steps have laid
open; that they feare, & tremble: for, no man
can enter into heaven, & be saved, without an
assured faith; true mortification; & unfeigned
repentance.

Rev: 14: 12: /
Heb: 6: 19: /
1: peter: 1: 8: /
Heb: 10: 23: /

First; an assured faith; standeth not in the feeling
of gods mercy, but, in the apprehending of it: w:
apprehension may bee, when there is no feeling:
for, faith, dependeth upon a thing as inevitable,
not a possible thing. // Heb: 11: 1: / Rom: 10: 17: / Jude: 20: /

faith.
##

Rom: 8: 1: /

2: Secondly; true Mortification; is a holy, and con-
stant resolution, to subdue all as well inordinate
as other lusts of the flesh: keeping under the body,
by crucifying, & subduing the members: as on
determined not to know any thing amongst
symmes, 1: Cor: 2: 2: / no, not so much as give
way to any evil thought, but to walk, before a
god with a perfect heart: Psal: 101: 2: / Psal: 39: 1: /
& to delight; not in earthly, but in heavenly things.
Phil: 3: 20: / 1: pet: 1: 15: 16: / Col: 2: 11: 12: 2: Cor: 4: 16: /

Mortification
##

3: True repentance; is an unfeigned turning of
the heart, & soule from sym, to God: with a full
resolution never more to harbour, or commit any
symme (willingly) either in thought, word, or deed: /
but, with a godly sorrow, & griefe of heart to lament,
that ever any transgressions of thy parents, & thine
owne, should so often, & so grievously offend, so
gracious, mercifull, & loving a God. / Let it then
grieve thy soule to remember (that after regener-
ration, & second birth) every sinfull act com-
mitted; doth freshly wounde the side of thy blessed
Saviour: / Will thou then forget thy saving god,
to dally with some destroying symme? O doe not
thinke this abominations. Jer: 44: 4: / Harken, howe com-
passionately, god calls thee from backslidings: O,
Israel returne; that I may looke upon thee: Cant: 6: 13: /
howe longe shall I hold out my hand of mercy to thee: Rom: 10: 21: /
O Israel, thou art weary of mee. / Jer: 43: 22: /
for drawing thee to mee, with cords of love. / Hol: 11: 4: 5: /
Will ye goe away from mee. / John: 6: 67: / why will ye dye
as I live; I have pleasure in the death of any. / Ezek: 33: 11: /

Repentance
##

Eph: 4: 24: /
John: 1: 13: /
2: Cor: 5: 17: /

psal: 68: 13: /

Some true signes, of a regenerated man: begotten of X^p to a new birth:

1. A true censurable touch of Conscience, for our orriginnall, & actuall synnes. / Ezra: 9:6: / Job: 40:4:
2. A godly sorrow, & griefe of heart, for offending god, by our transgressions. / Lam: 1:18: / Psa: 38:18:
3. An affectionate love, to the children of god. / Phil: 1:8:
4. A dayly delight, in meditating on god word. / Ps: 1:2:
5. A frequent, & fervent custome in prayer.
6. A denyall of our selve, from any worlde, or merrit: & from all delight in carnality, or any other seducinge vanities. / 2. Sam: 6:22: / 1. Cor: 2:2:
7. A patient & resolute mynde, to endure any afflictions, of what nature so ever, even for gods cause: these are the fiery tryalls. / Rom: 5:3:4:5: / Psa: 38:16:
8. A faithfull course of constancy in performinge our duties of piety to god. / Luk: 2:35: / Acts 2:42:
9. A conscionable dealinge, in all our actions, & converse with men. / Luk: 6:31: / Pro: 16:17: / Pro: 29:27:
10. A zeale, to Gods glory. / Zecha: 8:21: / Psa: 50:4:5: / Luk 24:32:

What powerfull effects y^e knowlege of X^t Gospell worketh
in them, who truly beleve in his sauring Covenant of grace

This word of grace, was from the begynning of
the world. John. 1/1. John. 3/34. Rev. 19/13.
It is the gospell of saluation. Eph. 1/13. Act. 13/26.
It is the bread of life. John. 6/35.
It is the fountaine of lyming water. Jer. 17/13.
It is a Lampe vnto our pathes. Psal. 6/23. Luk. 2/32.
It is the sword of the spirit. Ephes. 6/17.
It is y^e true, & lymly way vnto god. John. 14/6.
It is a true, sweet, & pleasant light. Eccl. 11/7.
It guide the godly, in a way they neuer knewe. Isa. 42/16.
It searcheth, mans secrettest thought. Pro. 20/27.
It encourageth the godly, to abhorre syn. Jer. 18/11.
It whispereth them, into the true way. Isa. 30/21.
It myrrorish by faith in the godly. 1. Tim. 4/6.
It proclaymeth freedom, to captiues. Isa. 61/1.
It begetteth a godly vnderstanding. Pro. 16/22.
It begetteth a godlike knowlege. Coll. 3/10.
It is both quick, & powerfull. Heb. 4/12. Job. 36/10.
It freeeth the righteous from syn, & death. Rom. 8/2.
It sette before vs, y^e way of life, & death. Jer. 31/8.
It killeth literally; but saureth spiritually. 2. Cor. 3/6. Jam. 1/21. 2. Tim. 3/15.
It tells vs well of, in not knowing the meaning
of the Scriptures. Math. 22/29.
It is a consuming fire to the wicked. Heb. 12/29.
It mortifieth the fleshly members of such as intende,
to liue religiously. Gall. 2/20. 1. Cor. 9/27.
It makes them fearefull, not to syn. Psal. 39/1.
Psal. 101/3. Job. 31/1. Psal. 119/59. 1. Cor. 2/2.
It setteth their affectiones on Heauen; & Heauenly
things. Coll. 3/2. 3. Phill. 3/20. 1. John. 4/16.
It makes them bold to reprove syn; euen in y^e
greatest powere. Psal. 119/46. Dan. 4/27.
It makes them truly Charitable. Luk. 10/33. 34. 35.
Math. 6/3. 4. Tobit. 4/7. 1. Pet. 4/8. 9. Math. 5/44.
It makes them delight in persecutions for X^t sake.
Isa. 38/16. Rom. 5/3. 4. 1. Pet. 4/12. 13.

Against free-will in man (without gods
preuentinge grace from Syme. . . .

The Condition of man after the fall of Adam, is
such, y^t hee cannot turne, & regard himselfe by
his owne naturall strength, & good works, to faith,
& callinge vpon god. Wherefore, wee haue no
power to doe good works pleasant, & acceptable to
god, without the grace of God, by Christ preuent-
ing vs, that we may haue a good will, & work-
ing with vs, when wee haue y^t good will. / Article. 10.

Lord, teach me (by thy spirit) to doe thy will: quicken
thou mee for thy name sake, & bringe my soules out
of prison. / Psal. 143: 10: 11.

The godly are borne againe: not of the will of the flesh:
nor of the will of man, but of God. / John: 1: 13.

It is onely god, that worketh in y^e. both to will, & to
doe, of his good pleasure. / Phil. 2: 13.

It is not in him that willet; but of god that sheweth
mercy, & giueth grace. Rom: 9: 16.

Dauid, hee cryes out; Lord, p^rshould mee with thy
free spirit. / Psal. 51: 12.

Paul; hee cryes out, I am soule & body synne carnally:
for, that w^h I doe, I allowe not: for what I woulde,
y^t doe I not: but what I hate, that I doe. O wretched
man y^t I am, whom but Iesus X^p can deliuer
mee from the body of this death. Rom: 7: 14: 15: 24.

Every good, & perfect gift, cometh downe from y^e
father of lighte. Hee begate vs, of his owne free will
with the word of truth. / Jam. 1: 17: 18.

By grace are yea saued through faith; & not of your
soluds: it is the gift of god: not of works, least any
man should boast. / Ephes: 2: 8: 9.

Rom: 11: 29. The gifts, & callings of god, are without repentance.

If the Son shall make yea free, then, yea shalbe free
indeed. / John: 8: 36.

As the branch cannot beare fruite except it abide in
the vine, no more can yea, except yea abide in mee
without me, yea cannot doe any thing. / John: 15: 4: 5.

Against such, as Judge men to dye reprobats: because they depart in ravings, blasphemies, & tortures.

First knowe, that in the godly, Ravings, blasphemies, & may arise from the desolacye of melancholy, & phrensies, w^{ch} often happen at the end of hott burninge & daunces, the choler shutting up the brayne.

Secondly, the writhing of the limbes; turninge of the necke: & buckling up of the joints, proceed of cramps, & convulsions, w^{ch} follow after much evacuation.

Thirdly, whereas some haue that strength in sickness, that 3. or 4. cannot hold them without remedy: proceeds not allwaies from witchcraft; but, often from choler in the paynes.

Fourthly, whereas some after death become as black as pitch; that may arise by bruised & struggling in sickness; or by misfortune; blacke jaundice; or a putrefaction of the liuer.

Though the bodies of the righteous may suffer; yet y^r soules shall neuer perishe.

1. Sam. 25. 29.
Psa. 116. 15.
1. Pet. 2. 24. 25.
1. Pet. 4. 19.
Rev. 14. 13.

examples.

1. Sam. 4. 12. to 19.
1. Ks. 13. 20. to 32.
2. Chro. 35. 23.
1. Sam. 31. 2.

Then bee witt men, to whom it happeneth according to the works of the wicked: & then bee wicked men, to whom it happeneth according to the works of the righteous.

Ecc. 8. 14.

God makes his Sunne to shine vpon the dull, as vpon the good: & sendeth raine to y^e wicked, as vnto the righteous.

Ecc. 9. 2. Math. 5. 45.

1. Ch. 28. 3. 4. 5. 6.

All things come alike vnto all: there is one euent to the righteous, as vnto y^e wicked.

Ecc. 9. 2.

Suppose yea, that the Galatians, for their great sufferings: or those 18. on whom y^e Tower of Shilo fell, & slawe, were greater synners aboue others; I tell yea naye, but; except yea repent yea shall all likewise perish.

Luk. 13. 2. 4. 5.

Vnto God (only) belongeth the iudgement of death.

Psa. 68. 20.

Some, to goe vnto their graues in peace, & quietnes.

Some other, to goe vnto their graues in the bitterness of their soules for synne.

2. Kings. 22. 20.
Gen. 15. 15.
Job. 5. 26.
Job. 21. 23. 24.
Luk. 2. 29.
Job. 21. 25.
Job. 20. 11.

That neither the soule, nor the body of any on,
doth walke after death; it is y^e. Devils Delusion.

It is agreed of, amongst Devines; y^e. so soon as the
death, doth severate the soule from the body, that
they never meet againe untill the day of Judgment
Luk. 16. 24. to. 29. / 2. Cor. 5. 1. 10. / Job. 19. 25. 26. 27.

Pithagorus the Philosopher, taught, that y^e. soules
departed, entered into other bodies living, good,
into good, & bad into bad. / since y^e. Equiv. of
Gyudus, & ignorance; Satan, (who can change
himselfe into all formes) doth day delude the fan-
cies & beliefs of the simple ones. / perswading them
that they see spiritts of such a man or woman
walking in the night, & haunting howles, to the
terror of such as knowe not gods words, for want
of mideaours, good conscience, & faith.

Ther apparitions, are not the bodies of the dead,
but the Diuill in those shapes, as it is to be seen
in Samuells counterfett shape, raised up by the
witch of Endor. / 1. Sam. 28. 14. 15.

If any yet, will make a question, let them open y^e.
graves of the dead, & see. / And since it is proved
that the soule returneth not after it hath left y^e.

Miracle of X^e.
Luk. 8. 55.

John. 11. 39. 40. 44

John. 12. 9. 10.

gen. 2. 7.

John. 20. 22.

Body, how can any body walke; y^e. wanteth a soule,
or a soule be seen, if it wanteth a body: The
soule, is a particle of divine breath; & as it is in-
visibly inbreathed from Heaven into the seed of
man; so, doth it invisibly depart out of the body
with death. / Again, if death, be a loosning
of bodye from our soules; how can there be any death,
when soule, & body are not parted. & when man is
not dead, but (by this argument) liveth.

2. Cor. 5. 1. 10.

That wee shall both knowe, & bee knowne againe of
each other, in y^e day of iudg^{mt}, is thus prooved.

Christ tells the Jews y^t they shall see Abraham,
Isaac, & Jacob, & all the prophete, in y^e Kingdome
of God, & y^e y^e shall thrust out. then, if the
wicked shall knowe the gods, much more shall y^e
godly knowe them. Luk. 13/28.

Adam (by faith) in his innocency knowe Eve so
soone as hee awaked, that she was bone of his bone
much more shall wee knowe our friends when
wee shall awake in perfectiō. Gen. 2/23.

The Apostles knowe X^t after his resurrection,
& the Discip^l arose with him. Math. 27/52. 53.
Math. 17/4. they knowe Moses, & Elias.

Diuid, being in the deeps, knowe Lazarus, a
farre off. much more shall our chyld knowe
another in the Kingdome of god. Luk. 16/23.

Then, shall wee knowe, as wee also are knowne.
1. Cor. 13/12.

Then shall the righteous man stande in great
bouldnes, before y^e face of such as have afflicted
him, & they repenting, & groaning for anguish
of spirit shall say within themselves, This is he
whome wee had some tyme in derision: wee
sawd, accounted his life madnes, Now hee is
numbered amongst the children of god, and
his lott, is amongst the Discip^l. Therefore, now wee
see y^t wee have erred from the waye of truth.
& the sound of righteousness is not upon vs.
Wisdom: 5/1. 2. 3. 4. 5. 6.

Generall symmes; particularly sett forth
by severally wretched symmers.

- As treuell, as Nymrodd. / gen. 10: 9.
- As incorrigible, as Pharaoh. / Exo. 14: 23: 28.
- As bluddy, as Camé. / gen. 4: 6: 8.
- As symfull, as Ahab. / 1: Kings. 21: 25.
- As adulterous, as Gezabell. 2: Kings. 9: 30.
- As thurlish, as Naball. / 1: Sam. 25: 10: 11.
- As blasphemous, as Rabshakeh. / 2: Kings. 18: 30: to: 35.
- As pious, as Baltaser. / Dan. 5: 1.
- As malicious, as Haimon. / Hest. 3: 4: 5.
- As punit, as Pilate. / Math. 27: 24.
- As worldly, as Demas. / 2: Tim. 4: 10.
- As ambitious, as Diotrophie. / 3: John. 1: 9.
- As traitorous, as Judas. / Math. 26: 48.
- As incestious, as Amnon. / 2: Sam. 13: 11: 14.
- As infidelious, as Abimelech.
- As cunning in witchcraft, as Symon. / Act. 8: 9: 10: 11.
- gen. 3: 1. As subtile, as Satan. / Ephes. 6: 11: 12. / Act. 13: 10.
- As rich, as Dives. / Luk. 16: 19.
- As impudent, as Potiphore wife. / gen. 39: 12.
- As Angelically eloquent, as Ahithophell. 2: Sam. 16: 23.
- As desperate as Judas, ^{onoph. 27: 5.} or Ahithophell. 2: Sam. 17: 23.
- As adulterous, as David.
- As drunk as Holophernes.

Generall godly Blessings; Disciphered
by severall righteous &c. of God. &c...

- As righteous, as Abell. / gen. 4. / 4.
- As full of faith, as Abraham. / gen. 22. / 3:10:12
- As full of penitence, as Isaac. / gen. 31. / 42:53.
- As meeke, as Moses. / Exo: 4. / 10. Numb. 12. 3.
- As full of iustice, as Samuell. / 1. Sam. 12. / 3:4 / gen. 6. 9. / or Noah.
- As holy, as David. / 1. Sam. 13. / 14. / & Valiant. 2. Sam. 17. 10. /
- As zealous, as Paul. / Acts. 21. / 20.
- As humble, as the Centurion. / Math. 8. / 8.
- As charitable, as Zachus. / Luk. 19. / 8.
- As faire, as Absolom.
- As sweet, & lowly, as Jonathom.
- As tall, as Saul.
- As Stronge, as Sampson. / Judge. 15. / 15.
- As glorious, & wise, as Solomon.
- As tender hearted, as Josiah.
- As chaste, as Joseph. / gen. 39. / 10.
- As poore, as Lazarus. / Luk. 16. / 20:21.
- As repentant, as Peter. / Math. 26. / 75.
- As patient, as Job.

That, no father can, either by y^e Law^e of
God, or nature. Disinherit y^e right heire.

When Abraham would have made Elizer his Ste-
ward his heire, god told him nay; for, he that came
out of his own bowels, should inherit his estate.
gen. 15. / 4.

If any man have .2. wives, on his death, & the elder
he hateth, the husband, shall not by any means dis-
inherit his first borne sonne, of the first wife; but by
all means give him a double portion of all his estate
as a portion by Gods Law^e, & unto y^e heire.
Deut. / 21. / 15. 16. 17.

Abraham, gave all that hee had unto his first borne
sonne (lawfully begotten) Isaac. / But unto the sons
of his Concubines, hee gave gifts, & sent them away
from his sonne Isaac. / gen. / 25. / 5. 6.

Isaac; blessed Jacob (instead of his eldest sonne Esau):
being blind; & gave him all his substance: & though
he afterwards found out y^t hee was deluded by Jacob,
yet would hee neither revoke the blessing, nor recall
the inheritance to Esau y^e right heire. / gen. 27. /
28. 29. 32. 33. 37.

Jacob, when hee made his will, called Ruben his first
borne sonne of his strength: & the excellentest, both
in dignity, & power. / gen. 49. / 3.

Leopha had: having no sonne, his .5. daughters came
to Moses, & claimed an equall share in the inheritance
of their father, w^{ch} god confirmed for a Law^e, saying:
if the father have no sonne, then let the daughter of
y^e father inherit: if he have no daughter, then let it
be given to his brethren: if he have no brethren then
to his fathers brethren: if his father have no brethren,
then unto the next of kinde of his family. / Numb. 27. /
1. 3. 4. 6. 7. 8. 9. 10. 11. / Numb. 36. / 1. to. 4.

How it doth please God to Discover, &
revenge private Murders: *Or*

Woe unto such, that worke iniquity on their
bedds: & seeke secretly to hyde their works in the
darke; sayeing to themselves, who can knowe
my actings. Micha: 2: 1: / Iſa: 29: 15: / Ezek: 9: 9:

Or, if god doe knowe them; yet (saith they) hee
doth not munde whether they bee good, or euill.
Iſa: 1: 12: / can hee see through y^e Clouds.
Job: 22: 13: / if hee doe, hee will not remember.
Eccl: 23: 18:

Knowe, o thou Butcherlike bloodsucker. y^e there
is a god in Heauen, can, & will reueale all se-
crets: Dan: 2: 28: / This spirit, searcheth into
all secret thoughts or actions. Luk: 8: 17: &
there is nothing so obscurely hydd, or acted, but
shall be reuealed. 1. Cor: 2: 10:

The blood of Abel, cryed out for vengeance; when
murdering Canie thought it a thing impossible
that his act should euer be discovered, either
to God, or man. Gen: 4: 9:

The soules of slaughtered bodies, crye out, howe
longe Lord dost thou avenge our blood on
thos that haue paynted, or murdered vs.
Gen: 6: 9: 10: / Iſa: 125: 3:

The stones in the walls, shall cry out as witnesses
of thes acts: & the beams from y^e timber shall
confirm the same. Iſa: 2: 11:

Yea, euen the fowles of the ayre shall discover
the secretest thoughts of wickednes y^e shall
practise against Gods anoynted. Eccl: 10: 20:
Let no satisfaction be taken for the life of a
Murderer, but death. Num: 35: 31: / Iſa: 55: 23:

In preservation of life from death; prefer
the dewyne, before y^e phisition of y^e body.

Exo. 46. 11. it
is not y^e way to be
cured. neither in
body, or soule.

Denimes; are called
y^e phisitions of the
soule. Jer. 8. 22.
Isa. 61. 1.

what wicked de-
vils are called:
by Job: 13. 4.

King Asa was blamed. not for seeking the ordi-
nary meanes of phisick, but because he sought
not the Lord first, as a meanes to beseech the in-
fluence of the phisition. 2. Chr. 16. 12. 2. Chr. 32. 25.

Where the divine end, the phisition should
begin. but it was not observed by Asa: neither is it.
much thought of in this our age. though St. James
tells us; y^e when any one is sick, let them call for y^e
Elders of y^e Church to praye over them before they
be pastence. Jam. 5. 14.

Exo. 15. 26.
1. Sam. 2. 6.
wisdom. 16. 13.

god's fiat; is a lawe.
& present remedy.

Mar. 5. 34.
John. 5. 5. 8.

Math. 12. 10. 13.
Math. 9. 20. 22.

Math. 17. 18.
John. 9. 6. 7.

Luk. 14. 2. 4.
Math. 8. 3.

Now; as the helps of the phisition, are not to be dis-
pised: so are they not to be much depended on.

But we ought to fixe our chiefest hope in god: in
whom; are the issues of life & death. Psa. 68. 20.

It is god alone; that can give them strength, & ease in
their beddes of sickness, & languish. Psa. 41. 3.

The phisition, though he were the most learned;
yet can hee but shewe the experience of his art, &
experience: & the vertue of medicines, & herbes or-
dained by god, for y^e preservation, & health of
manna, when it shall please him to give a blessing
to them; not when the phisition will warrant, but
god manifest his will. Eccl. 38. 1. 3. 4. 5. 7. 8.

Exo. 23. 25. god
will heale him; and
fullfill y^e number of
dayes.

My some, in thy sickness be not negligent, but praye
unto the Lord & hee will make thee whole againe.
Eccl. 38. 9. as hee did Hezekiah. Isa. 38. 2. 3. 5.

Then give place; not to every phisition, but to such
an one, as feareth god, for such, will not only praye
unto god to bless their medicines & in danger;
but will also hartely praye for thy speedy amendment;
& in the interim will be diligent, vigilant, and
christely honest, in the performanc of his duty.

Eccl. 38. 12. 13. 14.

praye; y^e it may be
prosperous for thy
speedy healing.

And, before y^e takest any phisick, sanctifie it, 1. Tim. 4. 5.

Against all such; who are willing to be
guided, rather by multitudes; than truth.

The heart of a wise man, discerneth good, from
badd actions. / Pro: 22: / 3. / Eccl: 8: / 5. /

Hee is perfect, in the true understanding, what
good works are: & those hee will cleave to, wth
a conscience, & faith, eternally & unshakably.

Heb: 13: / 21. / Heb: 6: / 19. / 2. / Pet: 2: / 8. /

Hee will not followe any multitude to doe euill
Exo: 23: / 2. / 3. John: 11 / Because, hee knoweth
that such vaine persons are voyd of under-
standinge. Pro: 12: / 11. / Besides, wee ought not
to doe any euill act, that good may come of it.

Hee proueth all things first; then, chooseth the
good waye, from the euill. / 1. Th: 5: / 5. / 15: 21. /
Amos: 5: / 14: 15. /

by w^{ch} wisdom, (since it is not cloaked wth a
malicious hypocrisy) it shall silence multitudes
both of willfull, & ignorant temporisore. / 1. Pet: 2: / 15. 16. /

But, the fool, hee is presumptuous, selfe willed,
& one, that despiseth both truth, & gouernment.
2. Pet: 2: / 10. /

Hee, counting to make himselfe unlawfully
rich; falls thereby, in snarles w^{ch} drown him.
Body, & soule & eternally. / 1. Tim: 6: / 9. 10. /

Then marke the waye of the iust man; and
thou shalt finde, y^t his ende, is rest, & peace;
when the willfull, & ignorant Symere shall
groane vnder the burden of a conscience fitted
for destruction. / Psal: 37: / 37. 38. /

Against such; that dare willingly erre from the
wayes of a knowne truth, & followe multitudes in
errore; whether it be, either for loue, feare, or
beniuitie; god tells them, & sweares wrathfully, that
they shall neuer enter into his rest. / Psal: 45: / 10. 11. /

The Duty of Godly Kings, & Magistrates before y^r
Deaths; for the establishinge of gods worde.

Died at
Moses: 120: years
of age. / It was for
told him, by God
himselfe, y^t he should
see y^e Land of promise
but not enjoy it.
Deu. 32: 49. to 52.
Numb. 27: 15. to 18.

When Moses was 120: years of age, & finding
himselfe unable to performe his duty any longer:
he called the people before him, & signified, that
his death was at hande: Wherefore, for their better
wellfaire, he in his life tyme placed Joshua over
them, calling vpon him to bee courageous in gods
cause, & so likewise he admonished, & charged the
people to obey gods Comandements. / Deu. 31: 1: 2: 7: 8: /

Joshua: 110: years
of age.

Joshua, he followed the same course, calling &
telling the people, y^t his death was nigh at hande:
giving them a charge to bee courageous, & to worship
the true god: w^{ch} being done, hee ended his dayes in
peace, as a worthy Champion of y^e Lord. / 24: 1: 15: 16: 29: /

David: 70: years
of age.

King David: When hee was to goe the way of all
fleshe, & laye sick on his death bedd: hee placed
his sonne Solomon on his Throane, & gave him
charge, both for the maintenance of true reli-
gion, & for the execution of euill iustice. 1: Kings.
1: 1: 20: 21: 33: 34: 47: 48: /

A caution, for y^e
Ministers.

S. Paul; when his tyme drew nigh; heeooke what
order hee could, that the church might flourish after
his death: saying vnto the ^{minister} people, take heed vnto your
soules, & your flocks; for I knowe, that after my de-
=parture, wolues shall come in amongst y^e, & euill
man shall rise up amongst y^e: whiche, against which
sort of people, I haue not spared both night & day (for
this: 3: years) to behoort y^e. Act. 20: 28: to 31: /

Those that are hanged on a tree, for
wickednes: is accursed of God. ^e

Christ, was made a Curse for mans redemption
as it is written, Cursed is every one y^e hangeth
out a tree. / gall: 3. / 13. / yet y^e these on y^e
x. was (only) saved. / Luk: 23. / 45. to: 44.

His body shall not remaine all night upon the
tree, but thou shalt in any wise bury him that
day: He that is hanged is accursed of God, bury
him therefore, y^e thy lande bee not defiled. Deu.
21. / 22. / 23. / Judas; he hanged
himselfe. / Math: 27. / 5. / c
Acts: 1. / 18. /
Aithophel hanged
himselfe. 2. Sam: 17. 23. /

God demands, Why the wicked doe so power-
fully, & unrightly abuse y^e causes of y^e poore.

What meane you to beat my people to peeces:
& grinde the faces of the poore (saith y^e Lord.)
Psa: 3: 15:

see pag: 46.

The Saints desire death; not as a loathsome
to live; but as a loathesness to live, in synne.

O wretched man that I am, who shall deliver
me from the body of this death. Rom. 7: 24.

There is no soundness in my flesh, because of
thyne anger, neither is there any rest in my bones,
because of my synnes; for myne iniquities
are gone over my head as a heavy burden,
they are too heavy for mee. Psal: 38: 3. 4.

O that I might have my request, & y^e God would
grant mee the thinge I long for, even y^e it would
please god to destroye mee, y^e hee would let loose his
hande & cutt mee off, then should I yet have com-
fort. Job. 6: 8. 9. 10.

O Lord save mee for thy mercy sake; for in death,
there is no remembrance of thee, in the grave, who
shall give thee thanks. Psal: 6: 4. 5.

I should verely have fainted, but y^e I blessed
to see the goodness of the Lord, in the land of the
living. Psal: 27: 13.

When I cast up my accounte of my synnes, they
put mee in great feare: & myne iniquities doe
convinced mee, to my owne face. Wisd: 4: 20.

Instructions; what an Oathe to god is, & how farr it may Lawfully stand; but not forced.

An Oathe, is for the confirmation of the will of man: by the testimony of God; And onely to be used for the setting forth of gods glory, & mans benefit, & was first instituted by God himselfe, as appeared Gen. 6. 13. Heb. 6. 13.

Oaths, they are of 2. sorts: Publique, & Private. Private Oaths; are made betwixt private persons, concerning their particular affaires, as betwixt Abraham, & his servant, to performe covenants to his sonne Isaac. Gen. 24. 3. 9. or Jacob, & Laban, in right of kinshipp. Gen. 31. 44. 50. 53. or David, & Jonathan to confirme affection. 1. Sam. 20. 17. or betwixt Eliah, & Obediah, in delivering a message to King Ahab. 1. Kings. 18. 10. 15. or betwixt King Zedekiah, & the prophet Jeremiah, in matters of life & death. Jer. 38. 15. 16.

Publique Oaths, are of diverse sorts, as betwixt King, & subiects: The King to rule, & raigne, iustly: & the people to obey their allegiance, faithfully, as betwixt David, & the people of Israel. 2. Sam. 5. 3. or, as King Asa, made the people swear, yt they would faithfully, & boldly maintain the true worship, & service of the almighty God. 2. Chro. 15. 12. 14. 15. so did Ezra. chap. 10. 3. 4. 5. 7. 8. or betwixt friend, & friend in trust, as appeared by gods Law. Exo. 22. 10. 11.

The Oathe of supremacy, Commands the subiecte to acknowledge the King (within his dominions) to be the head ^{before} all the world: & that it is our dutie (according to the uttermost of our power) to maintain & defend him, & his heires, in all Jurisdictions, pre-eminences, & authorities granted, & authorized unto them in this Kingdom of England.

Instructions; what an Oathe is, and how
farr, it maye lawefully stand, but not forced.

Oaths; are necessary in .3. respects. first, that
god, may be magnified: secondly, y^t truth in
question may be manifested, & confirmed: &
thirdly, y^t justice, may be maintained, & innocency
freed from circumbenting danger.

Which Oaths may not be Comanded either by
Kinge, or Magistrate, in any thing y^t is unlaw-
full, inconvenient, or ungodly. / *provid by gods Law*

1. Thel. 4. / 1. 2.

& by the Judges of y^e Land. / *Scrope. anno: 1. Edw: 3.*
fol. 26. / c. 49. Edw: 3. / c. 38. Edw: 3. / c. 42. Edw: 3.
& 36. H. 6.

In causes criminall, or capitall, the Lawes of En-
gland doe neither purge by Oath, or force by tor-
ment, any man to accuse himselfe: Judged by
Fortescue in his commentaries of policy in this
Kingdom. anno: 49. Edw: 3. / the same case, is
again^e adjudged by Sanders, & Whiddon 12. Eliz:

The Comon Lawes doe not enforce any to answer
a plea: but in such a case, as where their shall
appeare a knowne, & publique accuser: who is
to set out the case in writenige plainly & per-
fectly, to w^{ch} the defendant, is not onely allowed
a copy of the accusation; but also convenient
time, & learned Counsel, to advise considerately
before Oath, or answer. And in cases of defa-
mation; the Judges ought to be guided by grave
& honest, not malicious, & envious witnes: by
neighbours constant, not by strange relations:
& those legally, & inditally: they must also be de-
posed before they can give in any evidence: also,
the rendering of a sufficient answer to y^e accusa-
tion is expected: by w^{ch} it appears y^t it is not in
the power of the iudge, but the Jury, to condemn
any, yet, in mercy, he may save.

set page. 69:97:131:
189.

As, the high Priest was subject unto Cesar, so, ought the Pope to be; to every King, in his Kingdom.

First, because Kings, are called Gods of the earth.
Psa: 82: 1-6. 1. Kings: 20: 28.

Paul, (who was chief of the Apostles) when he came before Festus, he did not appeal unto y^e high Priest, but unto Cesar. Acts: 25: 8: 10: 11.

y^e high Priest
X^t Jesus.

Christ Jesus (though he were free from paying tribute to Cesar) yet because he would not offend, but give a dutifull example, he paid tribute to the King for himselfe, & Peter. Math: 17: 24: to: 27.

David Comanded the high Priest Zadoc, & Nathan the priest to obey his will; & they went obediently, & willingly. 1. Kings: 1: 33: 38: 39.

King Solomon; he thrust out Abiathar the high Priest from his function: so may the King, any & ungodly high Priest, or Priest. 1. Kings: 2: 27.

God tells us; he will raise us up a faithfull Priest that shall do all things according to his own heart, & word, & he shall walk before the King, for ever, to instruct his anointed. 1. Sam: 2: 35.

Math: 20: 25: to: 28.

Hee shall be humble according to our Saviour X^t Example. Math: 21: 5: 2. Cor: 8: 9: Phill: 2: 7: John: 13: 5.

Lev: 32: 34.
Phill: 3: 2.

Not arrogantly prowde, & imperiously statelie, after the Pope's Example. 2. Thes: 2: 3: 4: 1. Sam: 3: 15.

Math: 5: 13: 14.
2. Tim: 2: 19: 16: 25

Hee shall be the salt of the earth; & the light of the world; & the true opener of Gods word; filling the new borne babes, wth symple mylke: 1. Cor: 3: 2: & to those of full yeares, & understanding, hee gives strong medats, to nourish the soules. Heb: 5: 12: 13: 14: 1. Cor: 6: 1: 2: 3.

1. Peter: 2: 2.

Not such, as eat up the salt of y^e flocke, & fleece them of their finest wolle; letting the sheeps wander, & stray till the wolfe devour them. Ezek: 34: 3: 4: 5: Psa: 56: 11: 12.

1. Tim: 6: 3: 4: 5:

No false teacher; perverting the plain meaning of Gods word, by subtils sophistry, or else by blinde, and ignorant babblings. 2. Pet: 2: 17: to: 22: 1. Tim: 6: 20: 2. Tim: 2: 16.

2. Tim: 3: 8.

2. Cor: 11: 19: 14: 15.

Amos: 6: 12.

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The mysteries of gods word, are plaine, & apparent
to the prudent: but darke, & obscure to y^e. Ungodly.

All the words of my mouth, are in righteousness:
there is nothing froward, or perverse in them: they
are all plaine, to him y^e. understandeth, & right, to
them that finde knowledge. / Pro: 8: 8: 9:

Who is wise; & hee shall understand these things;
prudent, & hee shall knowe them? / Hos: 14: 9.

Hee y^e. getteth wisdom, loveth his owne soule: & he
y^e. loveth understanding shall finde good. / Pro: 19: 8:

A wise mans eyes, are in his head; but, the fool, hee
walketh in darknes. / Eccl: 2: 14: / Eph: 4: 18:

These mysteries, are not hid from thee; but the
word is very nigh unto thee, in thy mouth, and
in thy hart, that thou maist doe it. Therefore, since
(this day) I set before thee good, & evill; life, or death;

see thou obey: my instructions, least I denounce
damnation to thee, for thy sluggishness. / Deu: 30: 11: to: 20:

Deu: 4: 26: / 2: Thes: 2: 12:

For, if the Gospell be hid, it is hid to them that
are lost in sluggish ignorance, not to such as
searche diligently, & painefully for satisfaction.
2: Cor: 4: 3: / 2: Tim: 3: 15: / Turn from y^e. thyldhood.

Search the Scriptures, & compare them together,
& they will open the true mysteries unto you.

John: 5: 39:

And, if yea be dilatorie, & evill in knowledge, Math: 22: 19.
then give diligent attention to Sermons, & read- 1: Tim: 4: 13:
ing from others, & whare y^e. doubt, examine the
further prooffe. / Act: 17: 11.

Then will god open your understanding, to apprehend
the Scriptures truly. / Luk: 24: 45: / Luk: 8: 10:

The mysteries, (w^{ch}. formerly have layed hid to many
generations) is now manifest to the righteous. / Col: 1: 26: / x

According to gods promise, saying, I will bring this
blinde unto mee, by a way they knew not: I will
make darknes light, & crooked things straight before
them. / Isa: 42: 16: 17:

see page. 70:30.

God is angry with wicked ^{ignorant} Ministers, ^{the}
for preaching peace, to such; as are not in y^e true way

Ther, speak the fancies of their owne harte, &
not out of the mouth of the Lord; saying, y^e shall
have peace; No evil shall come upon y^e, for walk-
ing after the imaginations of y^e owne hearts.

Jer. 23/16.17. Ther, have not y^e light of grace. Isa. 8/20/

The covetous, false dealing priests, & prophets,
preach peace, peace, to their wounded, & poisoned
soules, whereas, if they live, & rest in those errors
of darkness, there is no peace. Jer. 6/14.

Ther, have so poisoned the fancies of y^e people, y^e
their shameful ignorance, & willfulness, dare say,
(in answer to gods word, w^{ch} admonish them to in-
quire after the old, & good way) we will not walk
in it. Jer. 6/15.16.

Ther, desperate devine; shall curse themselves;
& spend their spirite in vain babblings; not fear-
ing to curse the king, & ther god, & look be-
ward dauntly: as if they were free from error,
or darkness. Isa. 8/21.22.

Ther, people, have listened, & misheard, & have
lying devinations, promising to confirm their doc-
trines in truth, & peace, following ther owne, ig-
norant seduced spirite, w^{ch} knowe no good things.

Ezek. 13/3.6.10.

Because with lies, y^e have made the hearts of the
people sad, w^{ch} I have not made sad: & strengthened
the hands of the wicked (by your fearfull denounci-
ations least they should returne into the right way:
Therfore, will I delivre this people out of your hands
& y^e shall knowe that I am the Lord. Ezek. 13/22.23.

Ther, wretches say; we have no king. What should
a king doe to us? making, & falsely swearing,
to a disobedient Covenant. Hos. 10/2.3.4.

God is angry with wicked ignorant babblers, for seducing his people, & preaching peace, where no, is likely:~

Because these rebels have trusted in their own strength, & in their own wares; & in the multitudes of their mighty armies: Therefore shall a tumult arise amongst themselves, & their hearts shall be divided: & they shall be found faulty: and all their fortresses shall be spoiled, as Shalman spoiled Betharbel in the Day of Battail: where the mother was dashed in pieces upon her children.

Hol: 10: / 2: 13: 14:

Come say they, make a Covenant with us, (as Kabshakel would have had Hershah, & his people done unto his blasphemous wayes.) Then shall ye be sure to eat every one of his pyne, & drinke out of his owne Cisterns: But such as were the Kings true loving people, made them no answer to this diuillish temptation: 2. Kings. 18: / 31: 36: /

But god will most assured defend, & save his peculiar people, both for his owne, & his seruants Davids sake; out of the hands of their enemies, though they were as dardnig, as blasphemous, as numerous, & as confident as the Army of the Assyrians; of whom, in one night was slayn 185000. / 2. Kings. 19: / 34: 35: /

We ought not to condescend unto a wicked
peace; though we lose life & all.

Jer. 7: 8. to. 21. The enemies unto godly peace, persuade them-
selves out of the benefit of gaining substance; y^e
they shall have peace by the power of my might,
although I had drunkennes to thirst, and
2. King. 18: 28. to. Murder, & confusion. Deu. 29: 19. 20. / Eccl. 24: 16. given

The prophete that depend upon such wicked
imaginations, which peace, peace unto the
wickednes of y^e people; when there is no peace
for. 6: 14. / Isa. 57: 19. 20. 21.

There is art such as delight in mischief, robbery,
& ministration; taking peace from the earth,
& rejoyce in the slaughtering of each other.
Ren. 6: 4.

But, when they promise peace, & safety unto
themselves most securely. then shall suddaine
disturbance come upon them unawares, and
they shall not escape confusion. 1. The: 5: 3.

Therefore, with such, thou shalt not seek their
peace, neither advance their prosperity in all
the dayes of thy life. / Deu. 23: 6.

for, such like tyranny in King Rehoboam, caused
the children of Israel to rebel, & crye out a-
mongst themselves, saying, to your Tent O
Israel, for what portion have we in David?
Wherefore, see to thine owne house, David.
1. Kings. 12: 16. / Eccl. 10: 16. 17.

Zach. 5: 4. / The stones in the walls, shall crye out against all
such as seek to build a town by blood, or establisheth
a Citty by iniquities. Habac. 2: 11. 12. / yea, the
foundes of the ayre, shall revivale their wicked
bloody plottes & imaginations. / Eccl. 10: 20.

We ought to embrace a godly peace, speedily:
for, y^e fruit of righteousness, is sown in peace.

Seek y^e peace of y^e City whether I have caused
y^e to be carried away captives, & praye unto
the Lord for it; for, in the peace thereof, shall
yea have peace. Jer. 29/7. gall. 5/22/1. Peter. 3/8. to. 12.

If yea will follow the things, w^h make for ^{such} peace.
Heb. 12/14. Rom. 14/19. then, shall yea be at peace amongst
your schuls. 1. Thes. 5/13. Math. 5/9. Jam. 3/18.

O praye for the peace of Jerusalem. Psa. 122/6. Psa. 127/1.
Seek yea such godly peace, & pursue it. Ps. 34/14. Jam. 3/17.

Let mercy, & truth meet together: then shall
righteousness, & peace, kiss each other. Ps. 85/10. Mar. 9/50.

Then, will y^e Lord make our enemies to seek
peace at the hands of the godly. Pro. 16/7. &
make them knowe, y^t there is a time to love, as
well as to hate. & a time for peace, so well
as for warre. Eccl. 3/8. yea y^e stonier & beaste shall be at peace wth

But not unto such, who strive against the hand
of their maker. Isa. 45/7/9. putting their con-

fidence in horses. Psa. 20/7/33/17. & in an army
of flesh. Ps. 33/16. Jer. 17/5. not caring for the

truth of the cause; but fight for plunder, &
unjust gain. such blood thirsting men,
shall not live out halfe their dayes. Psa. 55/23.

because they are adverse to peace, & hate the
upright. Pro. 29/10. Deu. 20/1. to. 20. Quere

but, from the Counsellors of peace, (especially
a godly peace) proceeds joye, & love, Pro. 12/24.
when the wicked are hated for their evil ima-
ginations, & seducement. Hol. 10/14.

manner of
warreing a =
mist y^e enemy
Eu. 20/1. to. 20.

set pag. 126.

How mans prayers, should become
acceptable unto Gods, eyes, & eares.

Those who desire to serve god truly, must
observe the rule of y^e preacher; y^e is, he must
seek out (1.) acceptable words, words of truth,
Ecc. 12: 10. (2.) in an acceptable time; in a
time of danger, Psa. 69: 13. 14. 15. (3.) from an
acceptable friend; (receiving divine instruction)

His confession
& confidence.

Psa. 65: 2.

1. Joh. 5: 14: 15.

Joh. 11: 42.

Joh. 9: 31.

Isa. 26: 9.

Then, will the Lord answer thy devout prayer
& say unto thee, I have heard thee, in an accep-
table time, & I will both help thee, & preserve
thee. Isa. 49: 8. in an acceptable year. Luk.
4: 19. yea, I will accept of thy desires, accord-
ing unto what thou hast, not disperse thee
for what thou hast not. 2. Cor. 8: 12. for,
those that seek me early, shall find me.
Jero. 8: 17. & I will accept of the sweet smelling

2. Cor. 2: 15: 16

Rom. 12: 1.

1. Pet. 2: 5.

sacrifices of thy devout prayer. gen. 8: 21. Phill. 4: 18.
Upon myne Altar. Isa. 56: 7. Rom. 12: 1. for
with such sacrifices, I am well pleased. Heb. 13: 16.

Hee that stealeth, to satisfie a hungry
stomacke, is not condemned by Lawe.

Men doe not disprize a thiefe, if hee steale food
to satisfie his hungry soule; yet, if he bee found
in the act, hee shall restore .7. foulds; yea,
hee shall giue all the substance of his house
(if hee haue any). Pro. 6. 30. 31. / Pro. 30. 9. / Pro. 26. 18. 19.

But, wee are Comanded by god, neither to steale,
nor lye, nor sweare any oathe vnprophanely
at all; Leuit. 19. 11. to 14. / Math. 5. 33. & 38

Wherefore, let him that did euer steale, steale
no more, but let him labour for his liuinge:
since it is an inexcusable, & synfull act,
both before the Eys of Gods, & man. Eph. 4. 28.
on y^e contrary, wee ought to be kinde hearted,
& kinde on towards another, in relieuing such
as are disabled to labour; either by Lameness,
or weaknes, or sicknes. Eph. 4. 32. / Rom. 12. 20 / Pro. 27. 7

And hauing food, & rayment, let vs (therewith)
learne to be content. 1. Tim. 6. 7. 8. 9. saying
with Paul, I knowe howe to be full, & howe to
indure the sharpe of hunger. howe to abound,
& howe to suffer neede, & want. Phill. 4. 12.

for; if man must (one day) giue an account for
euery idle worde; surely, they shall much
more, for euery euill action. Math. 12. 35. 36.

Against bragging & vaporing

Chaldising

as above said
Joab. At the year
in a river & day
to four by: But
said knowest thou
that it will be
in the end
2 Sam: 2: 14
2 Kings: 14: 8
to: 15

Amaziah King of Judah, sent messengers unto Joash
King of Israel saying, come & let us look on another
in the field, Joah returned Amaziah his answer
The thistle of Lebanon sent unto the Cedar saying
give thy daughter to my son for a wife, & thou shalt
be a wife & fast & feed I saw the thistle: Thou hast
indeed smitten Edom & thy hand hath lifted thee
glory of this, & tarry at home: for why shouldst
thou meddle to thy hurt, that thou shouldst fall:
But Amaziah would not hear, therefore the King of Israel
& the King of Judah went on to battle, & Amaziah
was put to the worst & slain.

2 Kings: 14: 8: to 15

~~A good Counsel for boasting, & quarrelling, &
bloody minded men, who by aggravating & forcing
abuse, become the most wicked & the worst destruction
& slaughter.~~

Kings: 20: 14 to 20
for drunken sloth
Judith: 13: 1 to 3
rioters Balthazar
Dan: 5: 1
cause in myrodd
Gen: 10: 9

A good Counsel for quarrelling, Rabshakeh, & bloody
minded stiff neck, who make it the glory of their
manhood, to live by vapouring aggravations, &
inhuman abuse, with (too wise men) is repeated
fool hardihood, not valour. There are such as neither
fear God nor man. Isa: 5: 2. yet would be known
to be valiant (though in an evil cause) by their actions
which are vitious & base. For: 9: 3: 4 against the
innocent & harmless.

Have no confederacy with them, neither be thou afraid of
their vapouring. Isa: 8: 12. for (if thou be godly) god
will send his angel with a drawn sword to defend
thy innocency as he did to assist Joshua against his swains
Josh: 5: 13. & make him drunk in wine, & make
outlet his eye wallowing in his own blood, & filthy
vomiting, & divided of duddy out for dividing Israel
for: 48: 26: 27. because, he trusted in the arm of his
own strength, & put no confidence in God. Jer: 17: 5
Isa: 30: 16: 17.

Objections made against y^e Church service, / By Lewis Hughes
 & ceremonies of England, ysed anno. 1643.

1. That the first Lesson read in the morning for the 4th of Octob. is blasphemous / saymg, y^e I should doe sand from death, & purge away syn. Tobit. 12/9. when nothing but the blood of X^t Jesus can cleanse vs from synne. 1. John. 1. / 7. / or saund vs. Act. 4. 12.
2. That the same 7. Angells wh^{ch} doe present our prayers vnto god; w^{ch} is a ground of popery; & an horrible point of blasphemy against X^t. who onely doth present our prayers. Rev. 8. / 3. 4. / by the 7. Angells, is indant the spiritt of the 7. Churches of Asia. Rev. 8. / 2. / Rev. 1. / 4.
3. That they bowe the body, & put drynall at the name of Jesus; w^{ch} is being deuot at the word in midd of Idolatry; & amongst y^e ignorant people a great Error, for ther are 3. other men whose names were Jesus, w^{ch} X^t Jesus. Eccl. 50. 27. Col. 4. 11. / Act. 7. / 45. / other of w^{ch} they sold downe offerings & distinguished. But God hath giuen our Sauour a Name aboue all names; that at y^e name of Jesus, diuine knoe should bowe, & things in heauen, in earth, & vnder the earth. / Phil. 2. / 9. 10. / by things in heauen, and vnder Angells; & y^e soules of the faithfull w^{ch} being spiritt haue no knoe. / By things in earth, and vnder, and the Diuells & damned soules in Hell. By thing in the earth: and vnder, all mankinde lining out earth by the name of Jesus, is indant the authority, & power w^{ch} god hath giuen hym, aboue all creaturs. not y^e name of adoration. / By bowing the knoe, is indant subuention. Isa. 49. / 23. not bowing the knoe, & vncapng the head.

4. That in kneeling to the Communion bread, is Idolatry: for, neither y^e Apostles (whiche X^t gaue the bread to them Luk. 22. 19. Did knoe, nor the Christians in y^e primi- ual Church; & to serue more wisely than zealous then the Apostles example. will serue. hypocrisy.

by Lewis
Hughes.

Objections against church service, in
the Churches of England. 1643.

5. It is an Error to interrupt the Minister when
he prayeth, or reads the Confession, as the Clerke
& people doe in answering to them & the Litanie:
for, of necessity, it must take of the hearts
devotion, & (by the intermitting of hymns) bring
idle thoughts into the myndes of Ministers & people
who have hymns (if they please) both to talke, and
prays. 1. Cor. 14. 15. 16.

6. They say yt it is a Jewish kind of purification
for women who come to be Churched in order:
as if they were ashamed of their actions, & come
like Harlots to doe penance, as women ashamed
to shew their faces. for this cause, Judah her
thought Thamar to be an Harlot, because her
face was covered with a veil. gen. 38. 14. 15

7. They will not allowe of baptizing Infants, by
God father or Mother; for they cannot make any
faithfull promise for one that hath not understanding
or probability to ingage it selfe; & if in this
sound it could? yet who is that man, that doth
know the intentions of another, to say positively
he doth believe. Neither will they allowe
of the Minister to signe y^e infant with y^e signe
of the crosse, w^{ch} they say is the Marke of y^e
beast, or Antichrist. Rev. 13. 16. who marks
all his children in y^e forehead. in thus doynge
(say they) baptisme is made voyde.

8. They are not pleased with the prayers read at
Baptizing of Children, where it is written that
god hath sanctified the flood Jordan, & all other waters
to the mysticall washing away of synne: when
in truth, there is no mysticall washing away of
synne in water, but, there is a Jewell, & true
washing away of synne in y^e blood of x^p. 1. John. 1. 7. Rev. 1. 5.

pet. 8.

Water in baptizing doth but signify, y^t as foules
 throng are washed & made cleane in water.
 so, the soules of the faithfull elect children of
 gods, being defiled in the synners of their parents
 are made cleane in the blood of X^t. / *Ren. 1:5*
1. Pet. 1:2 / *John. 1:13* /

Quere.

2. Chro. 30. 19.

18

9.

They like not the prayer said after baptizing,
 Wherem thanks is given unto god, for p^rog^rat^r
 eating the Infant with his holy spirit: the
 truth is, that the children of god doe p^recious
 the spirit of god to p^rog^rat^r them, not by a
 sprinkling of water in baptizing, but by the
 inwarding of X^t Gospell preached, as, *Act. 10:44* /
Act. 15:7-8 / *2. Cor. 3:3*.

10.

They like not the Rubricke, before y^e Catechism;
 Wherem is affirmed, that children baptized,
 have all things necessary unto salvation, and
 it saies further, that undoubtedly they are saved:
 w^{ch} in a generall sense is a manifest p^rotest:
 except they will particularly apply it to gods elect?
 for, first they have no knowledge of synne,
 nor of the wrath & curse of god due unto synne,
 nor of X^t, nor of the articles of y^e Christian
 faith; & therfore, have no faith, nor p^rop^ren-
 tance, without w^{ch} now can be saved. / *1. Cor. 11:6* / *Eph. 2:8*
 But gods elect ones, in their Infancy: *Rom. 11:5* / *Rom. 9:11* /
 because, they cannot attain unto y^e source of faith,
 or understanding, w^{ch} for want of understanding / *Rom. 10:17* /

Note

Many of the Elect, have brought forth children
 who have p^rovide p^robate / Adam, had Cain
 as well, as Abell. / Abraham, had Ishmaell, as
 well as Isaac. / Isaac, had Esau, as well as Jacob.
 by w^{ch} we may note, y^t when god made y^e cove-
 nant of grace, betwixt hym selfe, & Abrahams
 posterity, he made it not in a generall sense
 to all his seed; but unto all y^e righteous ones y^t
 should come forth of his seed, *gall. 3:16* / *Rom. 1:3* / *1. Pet. 1:23* /
 X^t Jesus he died for some synners, not for all. / *Math. 20:28* /

Quere

Cor. 5: 14-15

28

26

11.

Luk. 3/23: to 38

They are not pleased with the place in y^e Catechism
that saith X^t hath redeemed all mankind,
w^{ch} is a manifest Contrivance. X^t in Rom. 8:2
Cor. 5:15. is said to dye for all the righteous, not
for the wicked: he came to redeem now but the
Elect & those in respect of nature are bound to
sinners. Math. 18/11. / But in respect of grace,
righteous ones. Psa. 32:2. / 2 Cor. 5:19. 21.
Therefore the Evangelist Luke, setting forth y^e gene-
alogy of X^t beginneth from Joseph & descendeth to
Adam, & from Adam doth again descend to Seth,
who was the first of Gods elect y^e was born after
the death of righteous Abel. / By w^{ch} we may note,
that there is no mention made of Cain & his posterity.
And St. Matthew beginneth from Abraham to Isaac,
& so descendeth to Jacob, but maketh no any men-
tion of the posterity of Ishmael, nor of Esau.
Math. 1. / 1. to 17.

12.

It is also in y^e Catechism affirmed that we are
made the children of God in Baptism, w^{ch} is a
manifest Contrivance, for, he y^e is not become
the child of God before baptism, shall never be
saved. / Because, all that ever were, & are the chil-
dren of God, were made so, by vertue of Gods electing
grace, decreed to be so eternally before y^e world
was created. Eph. 1:4. 5. / & for such chosen &
Vessels, X^t was slain before the world, was framed.
Rom. 8:3.

13.

It is further objected; that the meaning of y^e
holy Ghost is perverted to wrong sense, in many
of the psalmes; set for Church service, as in Psa.
106:36. for Phineas prayed, is set Phineas executed
judgmt. / & in the 125 Psa. 3. / for, the rod of the son
godly / watcht not, is put in, Cometh not on the
lot of the righteous; / So likewise the meaning
of X^t is perverted, in appointing the 14th chapter, 1: to 6. of
the Revelation to be read for an Exister our
Childermas day, w^{ch} was a prophecy of X^t his Church,
& misapplied to y^e children, slain by Herod.

14

On Michaelmas Day: y^e 12th Rev., from y^e 7th to 13th is appointed to be read for an Existle, w^{ch} is but a prophecy: by w^{ch}, the misdoing of X^t is perverted: by misapplying that to Michael, & all Angels in Heaven, w^{ch} was written of X^t & his true followers fighting his battails against his, & their enemies. Thus whether by ignorance, or willfullness they bring themselves within the danger of Gods curse in their doing, or diminishing any thing of y^e true knowne sent^{ce} & meaning other of y^e Lawe, or gospell. / Rev. 22. / 18. 19.

15

On all St. Day the 7. Chapter of Rev. is appointed to be read from the 1. to 13. Verse, for an Existle of purpose to pervert the meaning of X^t, most expressly; by misapplying that to all St. triumphantly in Heaven, w^{ch} was written concerning y^e Church Militant our earth.

16.

They question the reason why, y^e Ministere are restrained from reading the genealogie of X^t in their Churches, as also why the books of Cantabls should be prohibited, to be read, & the Apochrepha dayly used; & why not the books of the Kings, & Chronicles: that Yermies, & Nobles, may take dayly example in conduct of life. / but for the Revelation. The Evangelist tells us, y^e Rev. 1. 3. / they who read, or heard it read fully, are blessed, & therefore it is feared, that y^e Antichristian Bps would, & doe restrain it from common use, & understanding. to keep the vulgar people in blindness, & ignorance, least thereby they should with painfull endeavour come to as much knowledge in God as themselves. / & then what grounds should they have to dominion over Kings, & subiects: as at this daye they would, if their power were not taken away, & committed, in temporall affaires. / 2. Thes. 2. / 4. to 8.

That Tyrannous, & Eereligious Kings: may
be reduced to obedient Christian Law.

Idolatrous Kings
abused by wives

1. King: 11. 5.
1. King: 16. 30. 31.
2. King: 24. 3. to 10.
2. King: 21. 21. to 24.

Kings to be Admin
strated by his nobles,
& Counsellors.

Pla: 82. 2. 3. 4.
Aa: 1. 17.
Jer: 22. 3. 4.
Zech: 45. 9.
2. Sam: 5. 2.
2. Sam: 24. 3.
2. Chr: 25. 6. 7.
2. Sam: 12. 9.

Idolatrous Kings

2. Chr: 9. 8.
Rom: 13. 4.
1. Sam: 10. 1. 20. 24.
1. King: 1. 35.
1. King: 2. 15.
Jsa: 45. 1.
Pla: 94. 20. 21.
Jsa: 44. 28.
Jsa: 78. 70. 71. 72.

Obey god rather
than man.

Deu: 5. 32. Am: 5.
Act: 5. 29.
Dan: 3. 18.
Dan: 6. 7. 10.
Math: 5. 10. 11. 12.
1. Th: 5. 21.
1. Pet: 4. 15.

Kings: godly mynistrs,
to subdue Idolatry.

1. King: 15. 10. to 16.
2. Chr: 9. 8.
1. Chr: 29. 1. to 7.
1. King: 2. 5. 6. 31.
Pla: 101. 3. 6. 8.
2. Sam: 23. 3.
Pro: 16. 12. p. 29. 4.
Pro: 21. 1. Pf: 68. 30.

Kings: peacemakers.

1. King: 18. 18.
Am: 6. 1.
Luk: 3. 19.

Rebellious subjects.

1. King: 12. 16. 19.
2. King: 24. 1.
2. Sam: 20. 1. 2.
Dan: 6. 4. 5. 6. 7.
Luk: 24. 11.
1. Cor: 2. 14.
John: 8. 44. Math: 10.
Act: 13. 10. 1. Sam: 20.
Pro: 26. 25. p. 16. 7. 8.
Jani: 3. 15.

thoughtful ob. & not actua
by an impulse, yet passing
in body.

Tyrannical Kings
& rebellious

1. King: 21. 18. to 24.
Heller: 3. 5. to 15.
Heller: 4.
Dan: 3. 1. 19.
1. Sam: 23. 7. 8.
1. King: 12. 3. to 16.
2. Chr: 36. 12. 13.
2. Sam: 24. 4.
1. King: 13. 4. 33. 34.
Pro: 26. 21. 33.

god Commands to
slay Kings.

2. King: 9. 6. 7.
Ex: 1.

The End of rebels

Numb: 16. 32. 33.
2. Sam: 18. 9. 14. 17.
Numb: 27. 3.
1. Sam: 8. 7.
Numb: judge: 5. 23.
Pla: 50. 22.
Pro: 72. 79.
2. King:
Ex: 35. 6. to 12. 16.
Ex: 25. 12. 13. 14. 15.
Jsa: 47. 5. to 12.

godly mynistrs
Governers.

1. King: 18. 3. 4.
1. Sam: 14. 44. 45.
Pro: 25. 5.
Pla: 106. 30. 31.
Numb: 25. 8. 13.
Act: 5. 38. 39.
Jall: 2. 11. 12.
2. Sam: 5. 2.
Pro: 25. 15.

The people make
themselves Kings.

1. Sam: 11. 11. to 19.
2. King: 14. 21.

Charishment

1. Sam: 25. 10. 14.
(22. 23.)
King: 17. 4. 6.
2. Chr: 26. 20. 21.
2. Chr: 33. 11.
Dan: 4. 30.
Act: 12. 23.

Rebellious

bloody mynistrs
Judges.

1. King: 15. 13.
2. Chr: 24. 7.
Judge: 4. 4.
Heller: 1. 11. 15. 16.

How god punish
ungodly Kings.

Exo: 14. 27. 28.
Judge: 1. 6. 7.
Judge: 3. 21. 22.
Judge: 8. 53. 54.
2. Sam: 11. 21.
1. Sam: 31. 4.
1. King: 11. 35. 35.
1. King: 12. 4. 16.
1. King: 21. 19.
1. King: 22. 38.
2. King: 10. 11.
2. Chr: 21. 19.

That no Subject ought to take arms
against their King, Lawfully Invented.

obedience to the King, com.	take not up arms violently against a tyrant. but fly away	Honor, and obey them.	Hono. all su- periors & rulers in the Lord.	Curses not, a curse against the King.
Jer. 27/8.12	2. King. 24/1.2.	1. Pet. 2. 17.	Act. 23/2.3.4	Eccl. 10. 20.
Math. 17/25.27	1. Sam. 22/1.2.	Exo. 22: 28.	Rom. 10/1.6.8.	
Math. 22/13.	2. King. 9/14.24.	1. Pet. 2/13.15.	Act. 8.32.	
1. Sam. 24/17.		Job. 34: 18.		
1. Sam. 24/12.	1. King. 19/3.4/ Jer. 36.19.	1. Sam. 24.9.		
1. Thes. 3.3.	Math. 2.14/ Act. 14.6.			
1. Pet. 4/12.10.17	Jer. 26.21.			
Act. 5/38.39				
Titus. 3.1.				
1. Peter. 4.15.				
1. Pet. 2.13.				

King and Dignity of Office	King and Law maker	King and Law giver	King made by force of arms	King by hereditary	King elected by God.
2. Sam. 14/21.	1. Sam. 14/24.34 Exo. 1.1.	Exo. 4/21.	Judge. 9/1.10.22 Dan. 11/21.	Jer. 25.5. 2. Sam. 7.12. (13.16.17) 2. Chro. 13.4.6.	2. King. 10.30. Dan. 11/20. 2. Mar. 3.27.

King chosen by God.	King, Disposer of Rewards.	Disposer of Punish.	Disposer of Buildings & fortifications	King only to be accountable to God.	promised text by Scripture
2. Chro. 26.32 Jer. 41/33.34 Chro. 23/27. Exo. 18.25. 1. Sam. 23.23. 2. Chro. 19/5.8. 2. Chro. 25.5. 2. Ch. 29/27.30. 1. Thes. 3.1. 1. Thes. 6.10. Dan. 2/48.49. Dan. 6/1.2.	2. Sam. 8/14	1. King. 9/15.	2. Chro. 8/2. 2. Chro. 14/6.7. 2. Chro. 32/5.6.29. 2. Chro. 26/9.10.11. (12.13.14.15.16.) 2. Chro. 27/3.4. Nehem. 7/1.2.3.	Psa. 51.4.	1. Cor. 10.15. Act. 17/10.11. 1. Thro. 23/4.

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Barring ~~unconsecrated~~ Communicants from y^e Sacrament
Against ~~Presbyterian~~ Government

affection. 2.

That y^e Presbytery is compounded of ministers & such other publick
officers agreeable, & warranted by the word of god, to the Church government
But we say, y^e a Presbytery is a Company of Elders that rule well & y^e
such, are worthy & dole his. ~~Especially if they have y^e labour in y^e word~~
Doctrines 1. Tim. 5. 17. ~~They not that they give preeminence to~~
the Church generally as Rom. 12. 5. But, y^e they are peculiar, peculiar,
allied to y^e particular persons, or the whole body of that Presbytery, is denied
as an association without ~~separating~~

obed. 4.

The Church of Jerusalem (say they Presbyterians) consisted of more con-
gregations then of all those Congregations, ~~very much as Presbyterial govern.~~
whenever, the Church of Jerusalem, was but one Church Acts. 1. 2. / Ps. 12.
c. 15. / 4. 22. The people they bring for more Churches in Jerusalem then
on is. That Paul sent a military to Ephesus & called the Elders of the
Church. Acts. 20. 17. as Bps & Deacons of severall jurisdictions. Phil. 4. 9.
saying, obey them that have y^e rule over y^e. Heb. 13. 17.
But let them if they can shew for any one Church, which had but one pastor;
or one pastor, y^e had severall flocks. To this they answer, if their
had any but one congregation. ~~They must needs have preached but seldom~~
which would not agree with ~~the apostles charge~~. Acts. 9. 2. But they have
counted more then 2 hundred. ~~God~~ Derogate from St. Pauls rule, when
he saith, I have counted us many silver & gold, or apparel, or famour:
but have ministered unto my own weakness. ~~Quintus & Timentus Acts. 18. 3~~
By my labour, knowing, that it is better to give then to receive. Acts. 20.
33. 34. 35. 1. Thim. 2. 9. 1. Cor. 4.
11. 12. St. Paul saith, let to, or 3. of the prophete speak, & let y^e. other
indge, if any thing be revealed to another y^e. fithell by, let the first shew
his power, for y^e may all minister as by on y^e. all may learn, & all
may be comforted by reasening, 1. Cor. 14. 29. 30. 31. / & not byd to a sett
thing, but this for hyps. ~~Those were wisely, to deliver the poor, but this~~
delays to exacter and burden some to y^e. needy. (as Paul testifies. 2. Thim. 3.
8. 13. / Paul was daily in the temple. Acts. 2. 46. / & timely preached
in synagogues & out of synagogues. 2. Tim. 4. 2. ~~by doing nothing from the knowledge~~
of the ignorant, they went about from house to house to instruct them Acts. 20. 20
The Presbyterian saith, y^e. many particular Congregations may be under
one Government, & the they in deavour to prove by the diversities of language &
mange of blood.

instantly -

but many of these?

affection. 3.

But surely the diversity of collars in Joseph coat doth not shew us that
may as well shew, y^e. he had more gates? as that y^e. government of the Presby-
terian government hath a greater power over the ~~Presbyterian~~ Church in London.
then the French, & Dutch Congregations have in London under the jurisdiction
of his little grave of Canterbury? Did the apostles, or y^e. Church of Jerusalem

Barring Unexamined Communicants from y^e Sacrament.
Against Popish & other Gouernments.

210.

our cōs to fow them, confute, misrefoe, banish, or put to
death the Bishops, or exco the maiestrie to do so? no;
in the daye. all things were proposed, debated, & decided
by a whole congregation or Church of believers whom it concerned.
Act. 15. 19. 20. 21. 30. 1. Cor. 5. 12. wherefore they ought not to
be iudged in such matters. 1. Cor. 5. 12. neither ought they to be
led by superiors: because, on is our m^t. x^t. & we are all brethren
of the Church. Math. 23. 8.

Now since the lyde a sordid lurking under this bag, o let
us not cast out old Bps to take in new one, but let us rather
grow in grace, & follow the steps of x^t humillitie, the Lord
it after y^e shadowed manner of a ^{Democrat} ^{or popular} ^{gouernment}, for
though they alwaies had a Democratticall ^{gouernment} cannot
live without confusion; yet we are sure y^e it shall put down
the Monarchicall ^{tyranny} & ^{tyrannical} ^{gouernment} in gods
good time as he hath promised by the prophet Danell. 7. 27.
& the apostle Paul. 1. Cor. 15. 24.

Woe then unto y^e scribes & pharisee, hypocrites, for y^e are grave
wth appear not, & the men that walk over them, are not aware
of them. Luk. 11. 44.

Note then y^e. The English ministers made by the Bps. whose ordination is derived
from Popes, cannot make an assembly of truly R. formed
Elders: except they first knowe the former ministry; for if
ordination come derivatimely from x^t. to his apostles Mark. 3. 14.
John. 15. 16. Act. 1. 22. & 10. 42. to his beloveng Disciples only;
Math. 10. 5. 8. & 28. 18. 19. then the root & branch of Episcopacy
& Popish ordination, is Antichristian ^{tyranny}.

Thus y^e ordination to grace, comes from god. Act. 13. 48. gall. 3. 19.
& ordained only by his apostles, not Monarchicall Ministers. Tit. 1. 5. 1. Th. 5. 1.
1. Cor. 7. 17. Eph. 2. 10. 1. Tim. 2. 7.

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an answer to
the prayer

A Pass for ^{not} Excommunicated Communicants to take y^e Lord's Supp^r 212.

The excommunication & suspension of notorious persons notoriously scandalous
from y^e Sacrament of the Lord's Supper is a thing so expressly warranted by Scripture,
y^t it is without any just question doubt for any to question, as by example
was not Cam^r (the first buckram) & bishop Sacrifice received by god himself
& when he grew more notoriously obstinate, & scandalous to witnes was he not
cast out from y^e presence of God, y^t is from all Communion with the godly other
their in worship, or assembly, gen. 4. 16. for now since confirmed
reformer, shall save himself. Exo. 12. 48.

Against the danger of excommunication out of the Synagogue, did
continue amongst the Jews (without our Law, abrogation) though y^e same
abused it. John. 9. 22. 34. / c 12. 42. / c 16. 2. / c The rule of excommunication
was exercised against y^e apostle against Simon Magus. Act. 8. 21. against
the miscreant person. 1. Cor. 5. 5. / c against Hypocrites & Elders. 1. Tim.
1. 20. / moreover, St. Paul gives a warrant for y^e excommunication of it against
Schismaticke saying, I would y^t they were cut off that haue y^e gall. 5. 12
& against Heretike, saying, a man who is an Heretike after the first, and
second admonition? perdit. Tit. 3. 10. / c against all such as do not love
the Lord Jesus X^t, saying, let them be Anathema Maranatha. 1. Cor. 16. 22
because they preach another Gospel, than the true word of God. gall. 1. 8. 9. 11.

But for any to cast a Brother out of the Church as an Heretike
and for the words of our Law, who condemn those who will not be ruled by
Scripture, prove but against them according to their humane fauour. Math. 18. 17.
But for any, to ac-
cuse a Brother as an Heretike (where the Church doth not cast him lawfully,
as a Brother) & Disturber, as to do so, is a great Syme. w^{ch} might
Paul say, I will remember his ambitious, & malicious spirit of y^e Heretike.

And, whereas our Law wills y^t he forgive our Brother, though
he sayn. 77. Syme against vs, (if he please his Tentative, Luk. 17. 3. 4. y^t it
be doth nothing against his Commandment of excommunicating in excommunicating.

But the Law telle vs, that a Synagogue body was to be shut out from Communion for 7
dayes & their voice & testimony for excommunicated in a Synagogue. Mat. 18. 17. what
can this prove less than god's ordinance for excommunication.
Now it is not to be known who those offenders be w^{ch} deserve excommunication.
The Apostle telle vs: y^t they are caught of Division, & offence contrary to doctrine.
Therefore to be punished as a Church Beggard or an unchristian Lawyer & that
spreadeth false words & large promises, to seduce the simple. Rom. 16. 17. 18.
Against the will to y^t such an offence, are wound up. & corrupt in
judgment, full of envy, railing, & strife, supposing that gain is godly
but from such with draw thy self. 1. Tim. 6. 3. 4. 5. for, if thou dost
god seduce to such as these? thou art a partaker in their Synne. 2. John. 10. 11
oughtest not to eat y^e sacrament with him, though he be a Brother of thy wife.

Intvall Quere against Anabaptists, & Separatists.

Quere of y^e
independent
of the
no bapt.
influence.

By what warrant of Scripture, doe you ^{separate} your selves from our con-
gregations: where the word, & sacramente, are purely dispensed;
now separate our selves from your ordinance, because by their place
following) we may know that y^e sacramente of baptizme, nor the
Lorde supper, are purely dispensed amongst y^e. first we finde y^e.
y^e glorifying is not good; when you suffer y^e. Thow of Babilon to remain
amongst you, most inconsiderably & defilingly; if so; why shoulde
we be unqually yoked, & sanctified, with y^e. countenance of unbelov-
ing. ^{1. Cor. 5: 9.} 2. Cor. 14. 17. / where St. Paul gives us a relative rule for y^e. Contrario. Act. 19.
2. Cor. 6. 14. 17. / Heke saying, saw y^e. selves from him, untoward genera-
tion. Act. 2. 40. / & where he saith that their hearts were hardened, he shoke
the dust from his feet; & separating the disciples from amongst the Jews &
dispensed dayly in the schools of on Tyrannus. Act. 19. 8. 9. / 2. Tim. 3. 6.
Eph. 5. 7. 11. / Moreover we desire to know, what your institution you
have for baptizing of children. / Since our Saviour was not baptized until
30. y^e of his age. / Luk. 3. 23.

Quere of y^e
independent
of the
no bapt.
influence.

The Church may come to be so corrupted, as y^e. the word, & the sacramente
in some things of substance may be corrupted, & yet it is not lawfull for
us (presently) to separate; no; there is something else first to be done. ^{1. Cor. 5: 13.}
all the lawfull ^{substance} y^e. may be to walke y^e. Church: God will not
have his children come out of Babilon, untill they have tasted the best medicine
have for corruption. 1. Cor. 5. 9. / gall. 6. 2. / Was not the Church of Corinth
a true Church? yet there was horrible abuse in the sacrament, & many
vicious people cast out of it. 1. Cor. 5. 1. 2. / 1. Cor. 11. 17. to 23. 30.
1. Cor. 19. 12. / 2. Cor. 12. 20. 21. / yet ^{for} all their complaints y^e. find y^e. Paul
wrote to them as to a true Church. / & that they should, were not expelled
for their irregularities. 1. Sam. 2. 16. 17. 22. 29. / neither did Paul give any
direction to the house of Cloe to separate, because their complaints were
not presently redressed. 1. King. 12. 16. 19. / 1. Cor. 1. 11.
And for baptizing of children, take their grounds: from the type of baptizme
given. 17. / 1. Cor. 15. / Act. 7. 8. / Rom. 4. 11. / against. 12. 3. / with. 1. Cor.
12. 13. / gall. 3. 26. to 30. / Baptizme; it succeede Circumcision. Coll. 2. 11. 12.
full fills the xth. Commission to his disciples. Math. 19. 13. 14. / 28. 19. 20. /
they frequently preached it. Act. 16. 15. 33. / 1. Cor. 1. 16. / & for all
children within y^e. Covenant of grace, are fornt with. in y^e. baptizme
of the spirit. Coll. 2. 11. 12. / & are sanctified by the blood of Christ. 1. Cor.
7. 14. / Rom. 11. 16. / Act. 3. 25. / Isa. 46. 3. 4. / gall. 3. 2. / This may
say unto y^e. as y^e. in another case, God & know what this scripture intendeth
1. Tim. 19. 1. / 1. John. 2. 19.

Quere against Anabaptists

2. Quere of
y^e Presbyterian.
By what Scripture warrant do ye take upon y^e to ordain new
framed Congregations, & mutinous separations?
- y^e Anabaptist
answer.
The dyabolus said he. by saw our solace from this wicked
generation. Act. 2. 40. But will such say as they reform themselves
according to y^e pattern of St. Paul. 1. Cor. 3. 9. 10. 11. The command (41)
of our Saviour. Math. 19. 20. & the practice of y^e dyabolus. Act. 2.
Act. 5. 13. 14.
- y^e Presbyterian
Reply, to the
2. Quere.
Since y^e conclave y^e the change of Episcopacie into presbyterie,
the booke of Common prayer into a Directory is rather counted
a deformation, than a Reformation? I shall conclude my reply
(to your separated meetings) with y^e prayer of Jacob. O my sonne
canst thou rise into the Gentiles, whether be thou united unto the
assembly. gen. 49. 6. for since the holiness is divinis, &
redolent. Rom. 10. 21. they stink in y^e nostrils of God. Isa. 65. 5.
3. Quere of y^e
Presbyterian.
What warrant in Scripture have y^e to be a member,
much less a minister of any separated Congregation.
- y^e Anabaptist
answer.
To prove our separatione true, from your guilt assembly? I
shall give you three few words, first, Jesus Xt. is appointed to be
the head of the Church, w^{ch} is his body. Eph. 1. 22. 23. Col. 1. 18. /
Math. 17. 1. 5. /
2ly we are commanded only to love him. / Deu. 18. 15. / Act. 3. 22.
3ly whosoever will not obey his word. god will iudge. Deu. 18. 19. /
Math. 7. 26. 27. / Howby knowe we y^e we love god, & his com^{mand}ments,
where we keep his Commandments. 1. John. 2. 3. / 1. Cor. 5. 2. 3.
Now where we cannot keep faith, & a good conscience in obeying all y^e
Commandments of Xt. so long as we assemble with y^e / them; we are
warranted to separate our solace from y^e in respect of y^e practice
as followeth. 1. Th. 3. 6. / 1. Cor. 5. 11. / 2. Tim. 3. 5. / Eph. 5. 1. to 14.
But, if y^e will purge y^e solace of these things, then we will assemble
2. Tim. 2. 21. / O that wife, y^e are to be at Heathen. Math. 18. 17.
because y^e have the mark of the beast in your forehead: & not the
mark of Xt. in / Rev. 13. 16. 17. / compelling people to worship god in
your place of superstitione Consecratione contrary to y^e express word
of God, saying, our fathers worshipped in the mountaine, yet y^e say
y^e in Jerusalem is y^e place of worship. John. 4. 20.

Quere against duabaptiste.

*y^r Anabaptiste
answer*

into Xt. Ch.
was baptizd now, but such as profess faith in Xt. Rom. 6. 3.
Thus having put on Xt. they are baptizd into Xt. gall. 3. 26/27
e that Xt. hath Comanded this, ^{in manner} no other way of Baptism?
see Math. 28. 19. / Mar. 1. 4. 5. / Luk. 3. 7. 8. / e this also was
the practice of the Apostles. / Act. 2. 41. / p 8. 12. 36. 37. / p 10. 48
e y^r. bring them baptizd? they are then added to y^r. Church
Act. 2. 41. / of whom, we are bound to own first, p take care of
Luk. 19. 17. / Math. 18. 15. / e y^r. find them offensively relaps-
ing, after we have drawn them out of the Church, as men
weed out of a garden. 1 Cor. 5. 4. 5. / Math. 18. 16. 17. 18. / By this y^r.
may see y^r. y^r. will w^{ch} y^r. lay to intrude others in y^r. fullness
hath caught your whole, most in the shame of your
practice e to the same.

*y^r. present
reply*

My question was not whether it were lawfull to baptize children
or whether ^{good} people are bound to watch over the church y^ea, or no,
but, if y^ea are private men / who gave y^r. authority to ordain new
Churches e members of y^r. duabaptistall (or indeed any kind of sect)
y^r. is not apostolicall: surely y^ea are false. John. 10. 1. 8. /
Now for our baptizing of children according to the type of Circum-
cision? I do not st. for the will be that the promise was made unto
our children. Act. 2. 39. / e that y^r. infants of believing parents,
are bound wth Xt. in Baptism. Col. 2. 12. / if so, then y^ea shall keep
him out of y^r. carnall Conventicles. e according to y^e. own
explanations promise? make them laugh at your Callamities. Pro. 1. /

*O. guard of y^r.
Prophetician.*

Whether or noe doe y^ea think in y^r. Conscience, y^r. y^r. duab-
aptiste or such like giddy wadded sectaries: are not the people w^{ch}
the Gospel condemne in their wade following saying, away &
false prophets, who come to seduce y^r. in their calling, but inwardly
they are Raving wolvcs. Math. 7. 15. / y^ea are speaking parents
seducing things, to singuliers, y^ea are, e Baptiste, e
not in y^r. league, y^e praying e saying into house amongst y^r. Ignorant
e resist. y^e ordinarie of smooth. 2. Tim. 3. 6. 7. 8. / but as y^r. proph-
etize, what will y^ea doe in the end. Jer. 5. 27. 31. / since y^ea are
already (amongst true believers) branded for a sect of damnable
hereticks. 2. Pet. 2. 1. 2. 3. 17. 18. / who not only low to defile the
flesh, dissolve dominion, e spiritual rule of dignitie? but of all other things w^{ch}
y^r. understand not, saying in your booke of table railings, like a trumpet,

42.65.57

Received by Symonds Jan. 10.

I m^y here
 only
 I returned by Symon's gate. 10.
 you are like the fox who said he loved us Grapes; why? Because he could
 not ^{be} his ^{conscience} ^{not} ^{for} want of subtilty to catch them: But was experi-
 mentally found most generally, that you are a fox, boyder of 2000, fear
 of God, a true knowledge in the Scriptures, & therefore assume a presu-
 mption to your school, to be instructive, & circumlocutionally see scrupulous.
 So then, except, y^e can make it evidently appear, y^e ^{are} ^{not} our orthodox
 ministers ^{are} false, because they are Schism & ordained according to y^e
 order of Aaron. 1. Heb. 5. 4 5 6. / & that our Church ^{are} is Antichristian?
 by the because they have Bells, fonts, & tables of ordinance. / & that our bap-
 tizing of Infants is unlawfull, & your rebaptizing of them againe, lawfull?
 you cannot pass freely from the confus^{ion}, of grand imposture: figurant
 & deuce. & ^{separating} ^{from} ^{the} ^{body} ^{of} ^{God} ^{from} ^{the} ^{Catholic} ^{Church}. Luke. 10. 1
 & so I leave y^e to the eye of the world.

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222.
mth Provers arguments against Annabaptists

But. The Anabaptists deny any assembly with the wicked (in y^e sacra-
ment) ^{or otherwise} because St. Paul saith, keep not company with them.
Anna. 1 Cor. 5. 9.
Bapt. Assignment answered: because y^e wise man saith, keep not

Resp: vain, ignorant enforced; because y^e wise man saith, keep not
 company with ^{at all} familiarly with an angry man. Pro. 22. 24. Or go
 must not ~~you~~ ^{you} with him in any publick ordinance or act of
 god worship? This is as kinde as, as to think because man is for-
 bidden to swear vainly? thus far, he may not lawfully swear to
 an interrogator, as for a ministrant. yet, if they will hold them-
 selves close to the strictness of the text. 1. Cor 5. 10. 11. / thus let y^e
 either say, that all these galy assemblies are free from countenance,
 fornication, railing, & unnaturall love, or else; why doe they not all
 of them separate from their owne beere assemblies, & adulterate con-
 venticles: ~~since~~ ^{but} the understanding of separation is only meant from y^e
 actings of synne? not from y^e congregating of sinners to serve god, in
 the Church. / other wise, our Saviour himself would not have con-
 manded & sate amongst Publicans & Syenars. Mar. 2. 15. 16.
 so then, unless a man be lawfully excommunicated, he ought not
 to be separated from the Congregation of St. / 2. Thro: 30. 3. to 21.
 nor from communion of the Sacrament, since Judas was admitted to
 receive the Breads to his damnation? as the ^{rest of the} Apostles had the benefit
 of salvation. Math. 26. 17. to 31. / Mar 14. 15. to 29. / Luk. 22. 24.
 John 13. 11. / & this hypocrite of Judas, our Saviour did speak of about
 a year before his Twelveth. John 6. 70. 71. / & several Synods
 after. John 13. 18. 26. 27. / John 17. 12. / John 12. 6. / concluding with
 St. Paul. y^t. he (y^t after admonition) as our Saviour gave Judas shall
 give & drink from worthily, & yet with damnation to himselfe;
 not to any that shall communicate with them, as the Disciples did. 1 Cor.
 11. 27. 29. / Math. 22. 10. /
 comes to the same effectuall point in the

11/27. 29. / math. 22. 10-
that hee ost ^{corpus} ~~doctrina~~ indurum, is of the same effect all points in the
doctr as hee ost ^{verbum} ~~corpus~~ indurum. Math: 28. 20. / c. therefore, now may be
more debated from the sacram^t than from y^e ordinances of prayer, & preaching
unless they be lawfully condemned by sufficient proofs, to be notoriously scandalous.
2. Cor. 5. 13. / c. fit for a condemnation, to excommunication. 1. Cor. 5. 13.

there is 2. sorte of Conversion of sinners; 1: externally, from
 Paganism, or gentilitie, to the externall profession of faith
 in Christ. & this is ordinarily wrought by the preaching of the
 word, & extraordinaryly by miracles without the word: but
 more ordinarily effected by the Sacrament of Baptisme.

John 3. 5. 1. Cor. 7. 14.

2^{ly} there is a Conversion from a inward externall formall profession
 of X^{te} Doctrine & faith. to an inward spirituall embracing of both
 by applying both X^t, & his merits, & his promises to our soules:
 & washing them into us by the bread & wine in the Sacrament.

There is likewise a double washing of the soules of God: 1: by
 a visible externall washing of pardon of synne, & Gods promises
 in the blood of X^t. to our sinners. 2^{ly} by an inward invisible
 washing of them by the spirit, working in our soules by the word, &
 the Sacrament. The first washing, is but only conditionally, &
 y^t. may be abused to reprobat, (as Judas) but the second,
 washes them freely, & surely by our embracing application.

2. Tim. 2. 19.

Wheras y^e. Annabaptiste. pretend y^t. the debarring of such living
 from y^e. Sacrament, as a means to convert the righteous from y^e.
 poisoning infection of their synne. as in 1. Cor. 5. 6. 7. 8. / gall 5. 9
 2. Tim. 2. 17. 18. If then y^e. this censur be Gods institution, &
 not mans? how dar any Sectarie growe Chancellor, to mitigate
 or tollerate, y^e. excommunication from y^e. Sacrament? & not from y^e.
 assembled in preaching Gods word, without warrant / otherwise
 y^e. will sooner be more wise, then y^e. maker for, X^t. did not
 only eat with synners but admitted Judas as Reprobate to y^e. Sa-
 crament. Math. 26. 17. to 31. / Mar. 14. 15. to 27. / Luk. 22. 4. because
 he would sell all humane indurance to overcome his hypocritical
 mercy, goodness, & love.

God suffer the bands to growe to gather in his Church) 10th the whar. for
 till the synne of heretick? Math. 23. 28. 29. / Heb. 6. 7. 8. & will my
 ignorant & aketh. Rom. 10. 2. 3. / goe about to baptize, & deprecate

thrusting Synners from y^e. well of life, without warrant from god?
 or y^e. goulden rule of Charwell, & admonition to witte. 2. Tim. 2.
 25. 26. ~~27.~~ / gall. 6. 1. 2. 3. / since our Saviour (in his parable) mi-
 nistered all sort of Synners or conuicts to y^e. banquet of Repentance.
 Isa: 55. 1. / Math. 23. 1. to 11. / Now if y^e. King minister all, & y^e.
 (his porters) ~~would~~ rather count for some countenances due, w^{ch} will
 or ignorant & deale, admitt but of such as y^e. please; do y^e. not shew
 y^e. blude sword for aught, fudging, officious? or ignorant doo-
 keepe ^{such mechanicke, & ingenuit} may as well shipp into the Kinge's house; y^e. Cuill
 magistrats tribunall, as into y^e. pulpit of gods minister; since
 their heades fall out, their dross, straw, & stubble doth speake them,
 rather ¹ whitened walls, or dust daubers? then diuine discrecion of the pure
 gould, & orientall pearls of gods sacred oracles.

Divers proposals, to maintain a Celebration
of y.^e Feast of Easter. &c.

The Lawfulness, & forme of
swearing an Oath, in truth.

228.

The prophet Jeremy saith, thou shalt swear ⁱⁿ y^e. lord him
oth in truth, in judgment, & in righteousness. Jer. 4. 2.
But y^e. Amabaptist. & others obiect, thus. Did not our Saviour
comand us not to swear at all? Math. 5. 33. to 38.
our Saviours intent was; y^e. wee should not swear at
all, prophainly; or idly; or pfolessly; as y^e. blasphemous daily,
& howday oath, but, to swear in a just cause (being thereto
called), is very Lawfull, usefull, & exemplar, both by god
himself; by angels: by Saints.

Obiect.

Resp.

First the Law saith, thou shalt swear to a matter of con-
science. Deut. 6. 13.

Then. - Johonah y^e. great god he beganne thus saying, I have sworn
by my selfe. (unalterably.) Isa. 45. 23. / Heb. 6. 17.

Thus Abraham did swear in truth. / Gen. 21. 23. 24.

Thus Isaac, did swear in judgment. / Gen. 26. 27. to 32.

Thus Jacob did swear. in righteousness. / Gen. 31. 53.

Thus y^e. servant of Abraham was made to swear / Gen. 24. 3. (9)

Thus y^e. Angels swore in the Law. / Dan. 12. 7.

Thus they swore ^{again} in y^e. Synne of y^e. gospell. / Rom. 10. 5. 6.

May god himselfe swear thus exemplarily. / Gen. 22. 16. / Ps. 110. 4.

Thus Paul called god for a record, against his owne soule.
Thus he made his protestation. 1. Cor. 15. 31

2. Cor. 1. 23. / & thus he made his protestation. 1. Cor. 15. 31

& as David saith, swiary on y^e. Law with by y^e. owne living god
shall not doe it fimebously, but shall peroye in him, glo-
riously. Psa. 63. 11. That is, he shall not swear falsely, but

shall confirme a truth rightously. Why?
Because y^e. confirmation of an oath, is the end of a strife /

& a scale to y^e. Law. / Heb. 6. 16.

Yeph. 1. 5.
Math. 5. 34

And, because our Saviour would not have men swear
vainly, he comanded y^e. they should not swear at all.

The former, & manner of Swearing is of 3 sorts.

1. By way of contestation, gall: 1: 12 / 2. Cor: 11: 11 / 1. Thim: 2: 5.

2. By affirmation / Judg: 8: 19.

3. By Detestation, or Execration / or imprecation.

Gen: 31: 53 / 1. Chro: 12: 17 / 1. Sam: 14: 44 / 2. Cor: 1: 23.

He y^t swearth an oath, & byndeth it wth his soule
shall not breake it for his life / Num: 30: 3.

In w^{ch} swearing men are 2. wayes faultie.

1. If as David, they do not purpose to performe
the fourth. Psa: 119: 106.

2. If after a resolute purpose, they can be with-
drawne by any fear of damage. Psa: 15: 4.

Thus men make themselves as god, when they resolve
to keep a godly Covenant, & under to alter the
thing y^t is gone out of their lippe: unjustly. / Psa: 89: 34.

When a Judge shall ayme on to swear nothing
but the fourth. as King Ahab did Michaiiah.

Rom: 9: 1. / 1. King: 22: 16. / Then, if such an one swear
falsly, he shall draw his owne iniquities.

Leuit: 5: 1. / c 5: 4 / c 6: 3. for;

The name of god is said to be holy. Psa: 111: 9: / & holy
things, may not be put to comon, & vulgar uses.
Num: 18: 32.

Thus we see y^t a man may swear (being lawfully
called therunto) as Abraham did his servant, y^t
note y^t the m^{an} is not to impose any oath upon a
servant that is other impossible, for him to concur
for a dable. or repugnant to the word of god.

Gen: 24: 3: 8: 9. / for, Ezra: 10: 5.

The Scarlet Row sette to Judge, secundum id quod
in lege est. Act: 23: 3.

Historicall Relations. ⁴⁰

Gilbertus, &
Paschasius.

They write in their Commentaries, y^t y^e Jewes report in their Annals. That y^e night wherein the Cal-
dians entered into y^e City of Jerusalem, & invaded it with an invincible, & bloody cruelty, they then often sawe in the Ayre, over the Temple, & some-
times over the City a most prodigious Comet, whose aspect, made them dispaire. Then, Jer-
redeciah, & his Nobles, & all the men of war by night: And from Evening untill Midnight, all the people heard a most lamentable, & pittifull crying from about, In w^{ch} strange, & unaccustomed lamentations of roarings, sighings, & groanings there was heard a voyce to crye, Woe, woe, woe to the people, City, & Temple.

Celsus.

In his Hieroglyphicks saith, that Judea was noted by the Palme trees, w^{ch} did much abound there about all Countrey. The Jewes celebrated our folloving day for Palmes, in their holy rites: And in Romish quoyes it is often found inscribed Judea capta, wth the insculpture of a woman sitting under a palme lamenting. Psal. 137: 12. Godfrey of Bullugne; after he had conquered the holy land, & regained it from the Saracens, yet would hee not be crowned ther, saying, that it was not fitt the servant should wear a Crowne of gold ther? where his Lord, & M^{ty}. wore a Crowne of thornes.

Josephus.
pag. 302.

Josephus reports, y^t when Apollonius entred into the Temple of the Hebrews, with a great number of armed men to destroy it, & carry away the Treasures. Onias the high Priest wept bitterly, & with y^e Edalons people prayed unto god for deliverance heartily. In w^{ch} time, it pleased god, to daunt the Courage of this raging Infidel Apollonius & his confederate. By y^e apparition of many Armed Angells who fought against y^e tyrant on horse backe: at w^{ch} horrid sight, Apollonius fell downe in a trance: & coming againe unto himselfe, hee confessed his sinne, & desired y^e prayer of y^e Hebrews.

Historicall Relations.

Cæsar; stood more in feare of Brutus, who had his mouth in his Heart: then of Anthony, who had his heart in his mouth.

When one asked Diogenes, what was y^e reason why y^e would bee alwayes look^e payle, answered because, so many crafty heads lye in ambush for it. Poets feign, y^e when gold was digged out of the earth, then Justice tooke her wings, & flew up into Heaven.

Nabuchodonosor, comes, besiegeth, & taketh the City, taketh the King, killeth his children, putteth out y^e Kings eyes, binds hym in chaynes, & carrieth hym away captiue into Babel. pulls down the ^{triple} walls of Jerusalems most stately, & spacious buildings, & famous places, w^{ch} Adricomius reckons out of the Bible, & other Authours to bee 270: situated like a Mountain, & surrounded about with many Mountains, in the ditch w^{ch} did compass the walls of y^e City, & hewen out of Rocks, there did continually abide 150000 men. Thus hee destroyed the chiefest of Jerusalems, and leads the rest captiue into Babel, & continued some poor people, & made them slaves for 70. yeares unto the dayes of Cyrus King of Persia. 2. Kings: 25/21. 2. Chro: 36/21.22.23.

Jerusalems
Destruction

spacious,

Josephus saith,
it flourished like
a paradize for
470. yeares.

2. Sam: 8/11.12
13.15.

2. Chro: 33/10.11

Wee read in the old Testament of 4. famous cities Babilon, Jerico, Jerusalems, & Sion. Babilon, that significth confusion, whose walls, are destruction, & her bulwarks dispaire. Jerico, it signifies a Moone, for her mutability, whose walls are worldly prosperity. But Jerusalems significth a p^{er}fection of peace. y^e inhabitants of this City, are the virtues, & fruits of gods spirit, her walls are patience, her fortress wisdom. Sion was a hill in Jerusalems, called the holy mountain, on the topp thereof, was y^e City of Dauid, or y^e hill of y^e Lord.

2. Sam: 5/7.9.

Historicall Relations . 4.

Diogenes being asked what Beast did bite soarrest;
answered. A wyld Beast, the back-biter; & of tame,
the flatterer.

Honour; it is not to be valued accordinge to the
vulgar opinion of men; but prized & esteemed as
the surname of vertue misundred in the mynde; &
such honour, no Kinge can give, or subiect purchase:
He; y^t will sturme to be more honourable then others,
ought to abandon passion, pride, & arrogancie; for
honour consisteth not in the title of a Lord, but, in the
opinion people have of his vertue, for, it is much
more honour to deserve & not have it; then to have
it, & not deserve it. / True honour, valowable amongst
the honourablest is; if fortune casteth downe, where
there is no fault; but, it is infamy; where fortune
raiseth, where there is no merit. / Phillip the 2.
King of Spanie; granted this privileige to y^e por-
tingalls when he subiected their Kingdom; that here
would never make any unworthy person, noble, nor
sell honour to any in that Kingdom, but, y^e y^e State
may have power, elect, & the Kinge to honour, & supply
dignities, wh^{ch} exceed not the number of 2. Dukes: one
Marquiss: & 18. Earles, & these to be chosen out, not
for wealth, but, merit.

Constantine y^e great. he counted his subiects purses
his Exchequer. / w^{ch} subtil inventions may pick;
but, nothinge can open them, but a parliament: w^{ch}
lits in the eye of Soueraignty, vpon the publique
Maladies of y^e State.

As the Kinge (accordinge to his occasions) may alwayes
have neede of his subiects harts, hands, & purses: so
may the subiects, alwayes have neede of the Kings
Clemency, Justice, & protection.

Historicall Questions & answers.

Herodotus writeth of Sestris a Kinge of the Egyptians, who was drawnd in his Chariot by 4. Kinges w^{ch} hee had conquered. / one of theis calling his eyes behind him, looked often upon the wheelles of the Chariot: w^{ch} caused Kinge Sestris to inquire of him what hee ment to do so, so often. / & see / saith hee, that those things w^{ch} were highest in the wheele, became presently lowest; & the lowest immediately againe, became highest. / Sestris here upon an informinge, waxed more mynde, & delivered the Kinges out of their captivity, thinkinge that it may be his owne case, another day.

Dionysius the Tyrant; caused his notable flatterer Damocles (who affirmed, that the life of a Kinge was most happy.) to be sett in his regall throne in statelie robes, & all princely cheare, & dainty faire set before him. & a naked sword tyed but with a horse haire to hange poyntinge over his head, to menace death. & put him all waye in mynde of suddaine mortallity. & y^e dangerous life of Kinges.

Pambus; a man without learninge, came to a friende of his, to be taught a psalme. who when hee had heard the first verse of the 39. psalme. would not suffer the next to be read, sayinge, this verse is enough, if I could practise it: & when his teacher blamed him, because hee sawe him not in 6. months after, hee answered, that he had not yet done that verse: & one that knewe him many years, asked him the like, hee told him, I am 40. yeares old, & have not yet learned to fullfill it.

Plato, in his Syxiaco writeth of Agamades & Trophimus, who after they had builded the temple of Apollo Delphick, they begged of god y^e hee would grant unto them, y^e w^{ch} would be most beneficiall for them: who after this sute made, they went to bedd, & then took their last sleepe, being both found dead the next day after, to shewe us, y^e y^e day of death is better, then life.

Historicall relationes.

Itethens; may be
an example for
X^{tian} devotion.

Alexander the great (being young) was put to offer
Incense (after the manner of the Macedonians) -
on an Altar: & pouring in great store of Frank-
incense, one of his Nobles told him, y^t he was to
procurall of that sweet perfume; advising him to
make spare of it untill hee had conquered y^e Land
wherein y^e Frankincense did growe. But when
Alexander afterward had taken Arabia, hee sent
a shipp loaden with Frankincense to that noble man
& bade him serve the gods plentifully, & not offer
incense miserably.

Mahomet, his
life, death and
Buriall.

Mahomet (whom the Turkes call their Messias) he
was of mean parentage borne, & bred up in the
trade of Merchandise, in Arabia; about the year
of X^t 600. but afterward (by his subtilties) he had
gotten together about a Legion of discontented soldiers
who did belong to Heraclius the Romane Emperour
& disbanded from him for want of paye. These
chose Mahomet for their head; & made themselves
an invincible Army to rob, & spoli all the
countreies. Mahomet, to maintain his credit, &
authority over his men; hee gained that hee had
conference with the holy ghost: w^{ch} called him (as
hee said) often to fall into a trance; w^{ch} indeed was
the delusion hee used to hinder their knowledge in
generall (w^{ch} to some of his agents was particularly
knowne to bee the falling sickne). And the better
to confirme this wondrous conference; hee had
taught a Dove to take pease out of his eare, so as
when his agents (for the greater miracle) did please
privately to let her loose before some great audience
then would hee fall downe in a trance, & y^e Dove
would (to their thoughts) seeme to whisper; from whence
hee writt, & gave them the Alcoran. Hee lieth buried
in Arabia, in a Citie called Mecha, to which temple y^e
Turkes yearly goe on pilgrimage. To this their chiefest
Prophet. They compute y^e yeares by his death; as we do of X^t.

Historycall questions, & answers.

Constantine the Emperour, demanding of Hormisdas: if hee thought, that in all the world, there was any such City, for beauty; stately buildings; goodly statues; & sumptuous temples; as Rome: surely saith Hormisdas I knowe none like unto it, yett it hath one thinge common to all other cities; what is that, quoth the Emperour? men dye here, as in other places.

The Bithinians, crying out to the Emperour Claudius against one Geminus Claudius (that for amercall president). The Emperour, not well well understanding their meanings, their words being drowned by the confused noise of the multitude; demanded of those next unto him what y^e people said, to whom Narcissus a favourite, or rather an auricular buzz of the Emperours, answered like a false Echo, that the people gave him excellencie great thanks for their last president, (w^{ch} was nothinge so). The good Emperour meaninge well, but ill informed, (& to gratifie them as hee thought) assigned them their old president againe. And thus was the Emperour abused (as many others are daily by such sycophants) & the people still burdened with their old oppressions; by the means of this newe fawninge, lying, bribed intersector. / Psa. 101. / 7.

Dionysius; was a King so tyrannous that all his subjects did daily, & bitterly curse him: onely one old poor woman daily prayed for him. for whom he sent & demanded her reason, she replied, y^e it was not for love but for awe, y^e caused her prayer. for quoth she I am old; I knowe your grand father, a great tyrant, & people prayed to be rid of him: after him came y^e father, & hee was worse: & now y^e selfe far beyond them both, as should wee praye for a 4th change; none but y^e. Dimitt can goe beyond y^e.

Historicall Questions, & answers...

A gentleman (who was supposed to be a Romish
Catholique) being very sick in France; a Fryer
Came to him; & tells him, y^t he had brought him
his Saviour to comfort him before his departure.
The sick man, with drawing the Curtaine, and
seeing this, the said Subberly Fryer with the Host
in his hand; approached, most scoffingly; I know
it is our Saviour, he came to me, as he went to
Gorusalem: He is carried by an Ass.

At another time, there came a Fryer to him to in-
struct him in the faith: & after y^e, to give him y^e
Host, & the extreme unction (it was on a Fry-
day) telling him, y^t he must believe that this Cor-
pus domini wh^{ch} he brought, was y^e very real
flesh, blood, & bone of our Saviour. The Fryer of-
fering him this same to reddeame for his comfort.
May, quoth the gentleman, y^e shall excuse me, &
for, I eat no flesh on Frydayes.

S^t. Augustine the Hierick being Master of Rhetor-
icke in Carthage; came to Millon on^e purpose
to hear, & catch att something in S^t. Ambrose
his doctrine; whereby hee might either betraye,
or scoffe att his Ministry: but, it pleased God, y^t
(on the contrary) hee not onely returned with the be-
nifitt, & comfort of S^t. Ambrose sound instructions;
but also went away fully converted from his ex-
traneous opinions in religion. / as Lydia. Act: 16. 14.
Act: 4. 4. 7.

Traian; commended Plutarch, for his precepts in Schools,
wher he taught y^e men should labour to deserve, not
to buye honour: but, to avoyde the getting of it basely, for
if it were reputation to have it by desert, it must be
infamy to buy it for money; In that age wher^e private
men were honoured, good men were despised.

Historicall relations.

Nicephorus, writs of a virgin (named by Jerome) *Brasilla Dirachama*, who, to keep her virginity from deflowering, fained her selfe to be a witch, & so contenting with the young man y^e went about to abuse her, she intended, that she would quide him an herbe, wh^{ch} should preserve his life from the danger of all kinde of weapons, & so to make it more probable, she laid the herbe upon her own throat, bidding him smite hard. wherby, she was slayne, & so, by the losse of her life, saved her virginity.

Sophrona, a Matrone of Rome, being required of Maxentius the Tyrant to be deflowered, & seeing her husband more slacke then hee ought to have byme in saving her honesty, she stabbd her selfe to death, to avoyde his lust.

Eusebius writs of 2. sisters; who to preserve their faith, religion, & bodies unpotted from tyranny, cast themselves headlong into the Sea, the like did the virgins of Antioch, by their mothers example.

Nazianzen; in his Epitaph for his sister Gorgonia, writeth, that she was so much given unto prayer, that her knees seemed to cleave unto the earth, & to growe unto the ground, wth continuance.

Gregory; in his Dialogues writeth, that his Aunt *Brasilla* being dead, was found, to have her elbowes so hardened as hornes, w^{ch} came by kneeling on a deske, on w^{ch} she used to praye.

Jerome; in the life of Paul the Ermit, writeth, that hee was found dead; kneeling upon his knees, holding up his hands, & lifting up his eyes, so, that the very dead Corps seemed yet to live, & by a kinde of religious gesture, to praye still unto God.

The sweet savouring tears of a Hart (being chased unto death) doth denote unto us, the could compassion, & tender fears; but y^e salt tears of a wylde Goate, his courage, & complexion, to be hott.

Historicall relations.

Jamberlani the great; who came of the part
of the Tartars: brought into the field at one pitched
battle against Beiazeth, the great Turke (760000)
Tartarians: at w^{ch} battaile, hee discomfitted the
innumerable Turkish Army, & tooke y^e great
Turke prisoner, & compelled him to feed, as his
dogg, under his Table.

Archimades; was a most admirably ingenious
Engineer for fortifications: of whom it is
reported, that by the curious arte of burning
glass w^{ch} hee made; hee did fire Diuine ships
of the Romans: w^{ch} lay in the Haven.

Camden reports of a goodly Lake called Emeric,
& Erno: w^{ch} aboundeth with Salmon, & variety
of choyse fishes: 30: myles long: & 15: myles broad.
It was once a delightfull plott of ground, and
well inhabited, but for the beastiall abuse of the
people, it was suddenly swallowed up of the
waters: the topps of houses, & Turrets may be
deformed in those waters, in faire still seasons.

Queen Elizabeth in: 88: raised for the defence
of her selfe, & Kingdom, against the Spanische
inuation: 81000: foot: & 3000: horse; Beside many
goodly troops both of horse, & foot voluntarily presented
from the Nobility, & gentry. Off this: 81000:
ther were placed on the Southern Coast: 25000:
At Tilbury under y^e Command of y^e Earle of Leicester
22000: And, for her Ma^{ties} guard, under y^e Com-
mand of my Lo: of Hunsdon: 34000: / & all Sea:
her Navy well rigged, victualled, & manned, did
consist of: 120: sayle & ships, Commanded by the
Lord Howard Admirall.

Cicero saith; that malicious, & evil mynded men, make
princes poore; but, one perfect good man, is able to make
a Kingdome rich. / Eccl: 9: 14: to: 18: / Job: 32: 9: / Psal: 2: 10:

Historicall relationes.

Mithridates. (who was hold a man so skillfull in
learninge, & travells, that hee spake more then 20.
languages.) was subiected, from his regallity in
Pontus, by Pompey the great: Hee brought him to so
great an extremity, y^t hee would gladly have poi-
soned himselfe but could not; by reason y^t hee had
used his body unto a kinde of triall of his owne in-
vention, so arteficially made of poisons allayed; y^t
no venom could easily worke upon it; from whose
art, it receaiveth the name of Mithridate; at this
daye.

In Syria; standeth the Lake called Lacus Asphaltites.
because of a stym Bitumen or Asphaltum w^{ch} is
dayly cast up; being of farre to ioyne stoned fast in
buildings: this, is that Lake w^{ch} they call Mare Mortuum;
a sea, because, it is salt; & dead, because nothinge
is therein livinge; The water is so thicke (although
the river Jordanie runneth into it) that an Ox
having his leggs bound, cannot sinke in it. This Josephus.
length of it (as Pliny saith) is neare 32: myles
in length, & 10: myles broad. It is supposed, y^t
the nature of this Lake was turned into this qual-
ity, at the destruction of Sodome, w^{ch} stood neare now Enlloth of
this Lake, & at this day the earth therof is desolate, Brynstone.
& barren, yelding no fruite, but ashes, w^{ch} seeme
most glorious to the eye, but being toucht turne
presently to ashes. Josephus, & Solinus 48. chap.

The popes chief
seate, and
residence.

The chiefest residence of the Pope, is in Rome it. Italy.
selfe; w^{ch} was first founded by Romulus: and,
afterwards, so increased by successors, that it was
built upon 7. Hills: and had reaigning in it.
7. Kings; & it hath byne ruled, by 7. severall
sorte of cheefe Government. viz. Kings, Consuls,
Decemviri, Tribunes, & people, Dictators, Emperors,
& now by Popes.

Historicall relationes.

Pope Constantine
: 1: iii

Hee offered his foot to be kist by Justinian the
then Emperour. Hee excommunicated Phill:
Bardanes (the Emperours following) because hee
would not worship Idolls. anno. 715. / Molin.

Pope Urban.
: 6: iii

Pope Urban. the 6. / had fought great battails, to
the losse of many thousand liues. Fox: pag. 434.
Henry Spencor B. of Norwidge was then his cap-
taine generall in France: wher, hee sacked y:
towne of Granvige, & put many women, and
children vnto the sword. Fox: pag. 446. coll. 2.

Pope Julius
: iii

Hee cast his keys into the riuer Tiber, & befooke
himselfe vnto his sword, & fought many battails.
at last, hee was slaine by Lewis the French King
upon Esterday: & then then dyed with him. 1600.
for w^{ch} the Pope (by the Councell of Tourne) was
condemned. Fox: pag. 798. / Molin.

Pope Stephen.
: 2: iii

Hee presumed to be carried out mens shoulder:
hee made King Phillip of France, to ydale him for
the soueraignty of Lauerna: & to hold his horse
stirrups, & to lead his horse by the bridle and: 752.

Pope Nicholas.
: 2: iii

Hee was the first; that euer did prohibite the mi-
nisters that the should not be married. 1070.

Pope Alexander
: 3: iii

Hee decreed, that none should be King of England,
unless hee were first nominated, & called ther
vnto, by the Pope. anno. 1180. / Molin.

Pope Innocent.
: 3: iii

Hee subiected the Kingdom of Arragon, & first
brought in Inuiculer confession: anno. 1216.

Pope Boniface
: 8: iii

Hee (in the height of his pride) shewed himselfe one
day in his pontificall ornaments: the next day, in
humble iurall robes. anno. 1300. / Molin.

The Emperour of Russia; whom the Pope, sent Robert:
Possenninus a Jesuit, Ambassador; Agam (after his
Embassies concluded) to exhort him to embrace y. Romish
faith: answered, no, I will neuer forsake y. mth faith.
Possenninus, replied; that y. Pope, did not wear a cru-
cifix on his foot out of his owne pride: But y. y. people
may do redreue to X^t at w^{ch} the ^{Heaven} was highly meraged.

Historicall relationes.

Elx. Carerius Hee holdeth this opinion; y^t the Pope, hath an absolute power over all people in the world: both in things Ecclesiasticall, & politicall. w^{ch} tenent differeth from Bellarmine, & others.

Bellarmino, de pontif. lib: 5: cap: 6 Hee affirmeth; that the Pope, hath not a temporall power over Kings, & Kingdomes directly; but, that he hath supreme authority to dispose of the temporallities of all Christians by any indirect prerogative, to advance the spirituall wellfare.

Gulielm Barclay Hee affirmeth; y^t the Pope hath spirituall power, to excommunicate Kings; but, no temporall authority either directly, or indirectly to afflict the persons of Kings, to transpore their Kingdomes. (as Zacharius the 1. Pope did: by Childericus King of France, and set Charolus Martellus in his place. ann: 750.) or to perswade their subiects to rebellion against him: as Dudley Fenner. lib: 5: cap: 13. or, to perswade any forraigners to invade him.

Such as this, feed the soules of men with humane inventions, & water them with y^e troubled pool of ignorance; a plantation for the Devil, who challengeth all such, as are ignorant in the knowledge of the Scripture.

Antigonus. It is written of Antigonus; that he kept a protest to make sacrifice unto the Gods to defend him from his deceitfull friends, for from his open enemies hee would be carefull enough to defend & preserve himselfe. 2. Sam: 20: 9. 10.

Beda. Beda reporteth of an house in Arabia called the house of Hospitality: whereat the stranger after entertainment, & good cheer, were brought into a fenne bedd, w^{ch} was both pleasant, & gorgeous in aspect, but killing, & deadly in effect; for that the fether thereof being renowned wth deadly poison, infected, & killed all y^e slept under it. such are the lips of an hypocrite, w^{ch} instead of honey, drop deadly poison. Hab: 2: 15. Judg: 16: 18: 22.

Historicall relationes.

Caluyn: anno:
1536.

The Cittizens of Geneva changed their government, from a Monarchy, to a Democracy. anno. 1536. at w^{ch} tyme, the Cittizens they chose John Caluin, their publique reader for diuinity: & then, hee maintained the authority of priuies: & the duty of subiects to them most learnedly.

puritanisme.
first begonne.

Terza: epist: 8:
&: 44.

Hee maintaines; that those who oppose y^e. constitutions of the Church, deserve blame, & wisheth, y^e. they may be punished, as enemies to y^e. Church.

Goodman.
1557.

Hee preacheth, & publisheth in Geneva: anno: 1557: that if any Magistrate transgresseth gods Lawes: & Command others to doo the like. ought to be punished as priuate transgressors.

Vindice contra
tiranos.
1577.

Resolved; that priuies, are chosen by God, & established by the people: every priuate man, is subiect to the priuies: the officers of state w^{ch} represent the multitude, are superiour ouer the priuies: & may iudge his actions, & if hee make resistance they may punish him.

Errors.

Bucam.
1602.

Hee affirmes; that any Officer, peere, or Tribunes, may restrain the euill ways, & the insolencie, & irregular Kings.

Fol: Baptista:
Ecklerus. de
iure magist:
fol: 18.

Hee affirmes: y^e. inferior magistrate, are y^e. defenders, & protectors of the Lawes, & righte of state; & (if need require) haue authority to correct, & punish the supream King.

Holman: part:
1: cap: 4: pag: 72

Hee saith; that all humane Lawes, & order, naturall, nationall, & polatim; doe teach: y^t. the Comon wealth w^{ch} gaue Kings authority, may take the same away againe, if they abuse it to y^e. Comon ill.

Dudley: Hemer
lib: 5: cap: 13:

Hee affirmes; y^t. all the Maiesty in the Kingdom is in the assembly of states-men, to whome, it belongeth to make Couenants wth god, & to dispose of affaires in y^e. Kingdom: to appoynt matters of warr, & peace, & to bridle a Kingly power, & to settle all things belonging to a publique government.

Oracle

Historie, make mention of an old Oracle, relating that the great City of Minnich, should not be taken untill such time as the waters became hie end-midd: & true it was, for, when the enemy could not subdue it, by reason of the height of the walls. Jonah. 3. For then rams, gunns, & other instruments for battery were not (lost) there fell in the 3. yeares siege, such store of rayne that the waters did beare down, & ouerthrow the walls of y^e City: 20. furlongs. W^{ch} when the King of Minnich perceauing, that the Oracle was thereby verified, he made a fire in his Pallace, & burnt himselfe, & his goods, before y^e enemy could enter the City. to auoyde captivity.

A cautat for wishes.

Propell King of Poland (whose Oath was) would the Pette might eate mee; had an army of Pette sallienig out of the dead bodies of his. 2. Vnclies (w^{ch} he had some time before paysoned) there, in despite of all his gaarde, & lofty Tower of Conspitze, did gnawe, eate, & deuoure both himselfe, his wife, & children. in the Year. 1346.

A cautat for oppression.

Much like vnto this abovesaid was, the end of Hatto Bishopp of Mentze: who assembling together into a large Barne, a great number of poore begging people (w^{ch} hee fermed the Pette, & Minne of a Contry) had caused the Barne, & people to bee burnt & consumed them: but not longe after, in despite of all his friends, & his stronge Tower standing in the midst of y^e rude Rheme, hee himselfe was deuoured by an Army of Minne & Pette, w^{ch} for that time no force could destroye.

Dreams.

It is reported of St. Bernard, that his mother being great with Chylde; dreamd, that shee had a white barking dogg within her wombe, with a shynning backe: W^{ch} a deninde of dreames did interpret that the Chylde with whom shee went, should bee a keeper of the howls of God, & should exercise his barking against prophane, & wicked men. Isa. 56. 10.

Lycastus, & Parrhasius being exposed upon the
Mountain Erimanthus; they were suckled of
a Wolfe. And Itoro an infant, thrown by
his father from the company of men, was pro-
vided of Bees. Here we may note gods providence
in providing food for them, as hee did for Elijah.

Justin. lib. 22

Gyranus. / 1. King: 17 / 6. 9. / & the prophet Habakkuk. Bell. & Dragon. 1. / 31. to 40.

Diogenes, that woman hater: seeing certain
Women hanging out a trade, said, I could
wishes, that all other trades did bear y^e like
fruit (like dogs, like barking)

Traianus, being twitted with too much famili-
arity betwixt him, & his people, answered; I
will so behave my selfe unto my private people, publicly
as I would wish to be done unto me, if I my
selfe were a private man.

An exposition of Difficult Scripture Texts.

At the name of Jesus; Every knee shall bow: of things in Heaven, & things on y^e Earth, & things under the earth. Phil. 2: 10. Text

Jesus, was a com-
mon name amongst
the Jews.

Sirach of Jerusa-
lem, his son was
named. Jesus.
Ecc. 50: 27.

Pauls follower
was called Jesus
Justus. Coll. 4: 11.

Joshua, y^e son of
Nun is called
Jesus. Act. 7: 45.
Deu. 34: 9.

By things in Heaven, are meant the holy angels,
& the souls of the faithful deceased: w^ho, being spi-
rits, have no knees: by things on Earth, are meant
all mankind living: by things under y^e Earth are
meant, the Devils, & damned souls in Hell. The
name Jesus, signifieth a Saviour: By bowing the
knee, is meant subjection. Isa. 49: 23. / & not bowing
the body at the name Jesus as Pope Anastatius com-
manded; anno. 404.

expositi

What is y^e meaning of new Jerusalem.
Hob. 12: 22. gal. 4: 26. Ren. 3: 12.

Exposition

By new Jerusalem, is meant y^e Catholique Church
first called a City, because of the multitude of her
inhabitants: 2. a holy City, because it is daily sanc-
tified, & washed by Baptisme, & the spirit, even
by both Baptisme, water & y^e holy Ghost. 3. by it is
called new Jerusalem, because it is clothed with
garments of the new man, & hath shaken of the
soules rags of old Adam, namely, Sym. / 4. by it
is called a vision of paradice, because, she still laboureth
& striveth to see god in y^e Heavens, in y^e blessed
paradise of eternall paradice. It is called y^e beloved
City; the foundation whereof is; all of one heart: all
of one mynde: loved, fortified, & compassed
with a 3. fold wall, faith, Hope, & Charity; y^e
foundations of this City, are lively, Holy, & iust.

Ren. 20: 9.

Text.

Many shall be called, yet but few shall be chosen.

Exposition.

In the first age (before the deluge) onely Noah, & his
family were carefull to serve god. Gen. 7: 1. 2. pet. 2: 5.
& Abraham & his househould (after y^e flood).
p. 120000. Israhell, y^e came out of Egypt, onely Joshua,
& Caleb enjoyed Canaan. Joshua. 14: 6. to 12. yea of x^{te}
chosen Apostles; Judas became a Traitor, Math. 26: 15.

An exposition of Divers Difficult texts,

There appeared a great wonder in Heauen; a woman clothed with the Sun, & the Moon, was under her feet, & upon her head a Crowne, of 12. Stones. *Rev. 12. 1.* y^e Text.

By This woman, is generally meant the whole church Millitant here upon Earth. And whereas it is said, that she was clothed with y^e Sun: is signified gods mercifull imputation of X^t. his righteousnes, so clothimg her like a wedding garment, y^e God by the meanes thereof sett up hym in her. And by the Moone under her feet, is meant, all mutable profits, pleasures, & promotions of this world: w^{ch} she sauereth at, counting them as dunge. *Phill. 3/8.* by the crowne sett with 12. Stones, is meant, the doctrine of X^t. who is the head of the Church: taught by the 12. Apostles.

There was warr in Heauen; Michael, & his Angells, fought with the Dragon & his Angells, but prevailed not; neither was there place found any more in Heauen, but cast out into the earth. *Rev. 12. 7. 8. 9.* Text.

By Heauen is meant the church Millitant here on Earth; by Michael, is meant X^t. by Michaels Angells, are signified the faithfull preachers, & true professors of the Gospell: by the Dragon is meant y^e Devil by his Angells, are meant the Heathen persecutors & Emperours: by the battails, is meant persecutions, & troubles; by the victorie, is meant, the victory that X^t. gave to Constantine the Christian Emperour, fightimg his battails against Antechrist: by the casting out of the Dragon, & his Angells, from Heauen, is meant the p^{er}secution, & overthrow of Anti-X^t. by the preaching of the Gospell. *2. Thes. 2/3.* & by having no more place found in Heauen, is meant, no place left in the Church of X^t. to Dominion, as the Antechristian Popes have successfully done in this latter tyme.

The Text.

The Devil, here makes Adam, & Eve believe, that if they will adventure to eat of y^e forbidden fruit: then their eyes shall be opened, & they should be as gods; knowing good & evil. Gen. 3: 5.

y^e Exposition
falsified.

Gen. 3: 7.

Which y^e Devil manifestly, with the shew of equivocation saying, Why? are not my words true? are not your eyes now open to see your shame which before you saw not? Did y^e not now see your selves naked; & so, have you not y^e knowledge of evil experimentally? for w^{ch} delusion; St. Paul calls him a sower. 2. Cor. 11: 3. Our Saviour a murderous lyar. John: 8: 44.

The Text.

The Devil, here tells Saul, that tomorrow, both he & his sons should go with him; y^e is, should dye. 1. Sam. 28: 19.

y^e Exposition
falsified.

But y^e will say, how could the Devil be of gods counsel, that he can so certainly determine y^e end of mans days, w^{ch} only are numbered with god. Hee doth not define it certainly, but speaks darkly, & deceitfully: for (to morrow) doth not only signify y^e day immediately following, but also the time to come indifferently, & at large: as in the saying of our Saviour to his disciples, care not for to morrow, meaning the future time of their dayes to come. Math. 6: 34. Exo: 13: 14. It appereth by y^e context of y^e History: that Saul, did not dye the day following: but he so tempered his speech wth ambiguity, & of y^e word (to morrow) that (according unto the reasons going before) his credit might be saved, though he had not dyed untill a year after. And thus hee doth seduce synners, with false construing, & p^{er}trudely apply of gods good words in scripture, to an ambiguous, or corrupt sense. 2. Cor. 11: 3. & no marvel; since, hee was neither danted: nor ashamed to tempt x^p: & to throwe himselfe downe from y^e pinnacle of y^e temple: telling him,

it is written, y^e god will guide his Angells charges over thee.
& in their hands, they shall beare thee up; least at any
tyme, thou dash thy foot against a stone. Math: 4: 6/

The Divill; being demanded by Shabs false prophete The Text
concerning y^e Kings goinge unto warre against Ra-
moth Giliath, & y^e success thereof: he answered, God
for the Lord will deliver it into the hands of y^e Kings:
1: Kings. 22: 6/

This equivocating spirit, tells thine y^e it shall be = y^e Exposition
delivered into the hands of y^e Kings: but of what King? falsified:
whether, into y^e hands of y^e adversary King to be sub-
dued; or, of its owne King to be rescued, & delivered?
this, he determineth not, but speaks ambiguously, and
uncertainly to gull Ahab, & make him runne head-
longe upon his owne destruction - yet hearme, the
Divill is not so bad as a Jesuit. For, he confesseth
his equivocations to be plaine lyinge, 1: King: 22: 20: to 24:
but, the Jesuit. will manifest such lying de-
lusions, for truth.

If thy hart be so deceitfull, that none can knowe
it: why then dost thou trouble thy selfe (saith y^e Question
Divill) in vaine, to search out thy iniquitie? III

I answer, though no man can knowe the heart Answer
within hym as of himselfe: yet God, who knoweth
our deepest secrets Math: 4: 21: 22/ & his spirit,
searcheth into y^e deepest things. 1: Cor: 2: 10: 11/ &
If then wee will labour to plowe with his Heifer:
wee shall be able (by it) not of our selves, to un-
derstand ^{not only} the darkest riddles. Judges. 14: 18/ yea;
but plainly discern, & finde out, all the wicked
intentions in our hearts, though they laye hydden
in Egyptian Darknes. Heb: 4: 12: 13/

Machivill teacheth us most Diabolically, saying; y^e Machivill's
vertue it selfe, should not be sought after, but only Maxime.
the appearance; because, the credit of vertue, is a
helpe, but, y^e accustomed Use of vertue, a Cumber. III

Hypocresy.
masked.

Hypocresy (in Scripture) is compared unto leaven: which our eyes cannot distinguish from dough by the colour; but only our palat, by y^e tast. / Luk. 12. 1.
Thus Jacob, to gett Isaacs blessing put on Esaus clothes: so the Hypocrite, to gett the benefit, and praise of man; in outward habitt, apparelle themselves like Christians.

Text

When our Saviour X^t tells; that by their fruites
we shall knowe the false, from true prophete.
Math. 7. 16.

y^e Exposition.

Christ thereby, meaneth not so much the fruit of
their liues, which in outward apparance, & in iudg-
ment of men, may bee as good, as y^e true prophete (Math. 19.
for they come in shepards clothing y^e is seemingly ^{20: 20: 23}
harmlesse) but inwardly, they are raving wolues. ^{2. Cor. 11. 13.}
Therefore, way them well in the ballance of y^e Sanctu-
ary: & trye them by y^e word; & bee not caried
away with the pompous ostentation either of the
words or works of any; neither put forth the right
hand of fellowship into their societies, before
thou not only prouide Iohnes question whether
their hearts be upright towards god. 2. Kings. 10. 15.
but also, whether (upon tryall) thou hast found their
congregations wholly bent for Heauen. / Phill. 3. 8. ^{20: 20: 23}

Text

God could Pharaoh, saying; for this cause haue I re-
serued thee, & raised thee up from destruction, that
I may shew my power in thee. Exo. 9. 16. / Rom. 9. 17. 23.

y^e Exposition

Thus god did saue Pharaoh; & also diuine other wicked
mynded synners: & protecte them from temporall
want, & danger. not out of any loue hee beareth
towards (as hee doth vnto his chosen ones) but only: psal. 146.
to fatten them in synns, & obdurate carelesse
vntill (with y^e stalled Oxe) they bee made fitt for
Hellish slaughter. Rom. 2. 5. 6. / Iam. 5. 1. to 6. / psal. 69. 22.
The Lord giueth them these things, no otherwise then
Isaell, gaue Sifera milke, & lodgings; that by this means
(casting them into the dead sleepe of security in happiness)
hee may strike them through with y^e nayle of his iudg-

mente. / even when they are slumbering in the re-
quies of their full gorged soules. Luk. 12/19.

Thus King Eutrapelus would seek revenge upon Eutrapelus
such as he hated: by murthering those most w^{ch}
he cared least for: saying; that together with
ambition, & pride, he would crush them ^{with} an
heavy burden of crosses, & cares.

David, who tells us; that those are blessed, that
keep ^{gods} testimonies, & seek them with y^e whole
heart. Psal. 119/1. 2. 3. Text

The true manner of keeping of gods testimonies are. y^e exposition
when wee seek god, & not our selues: Circumfex-
ing our hearts as for. 4/4. that is, shewing our
selues more lowly obedient, to the willingly per-
formance of duties towards gods Commandments.
then in executing them only for feare to y^e Maie-
sties Command. / Psal. 119/94. The temporaries;
they seek god: but it is more for their owne ends,
then for any spirituall loue. / 2. Kings. 10/16. to. 32.
but the child of god cryeth out saying most delight-
fully, I will seek my saviour whom my soule loneth.
Cant. 3/2. & why? because he first sought mee.
Luk. 19/10. & first loued me, before I either did
know hym, or could loue hym. / John. 15/16. / 1. John. 4/10. 19.
Exo. 33/12. 17. / Ezek. 16/4. to. 10. / Rom. 13/5.

Paul; he kept vnder his body, & brought it into sub-
jection to y^e spirit, for examples sake. 1. Cor. 9/27. Text.

The meaning of Pauls words are, y^e he did molest,
& vex y^e ramporing desires of his flesh. Beating
down the carnall desires, & worldly delight of the
old Idam, that same would reigne ouer hym: and
subiect his spirituall willes, & iudgements.

Objection

Did not David in his adultery, do y^e w^{ch} his fleshly
will would? I answer No, not wholly, not fully:
for, first of all by reason of y^e resistance of gods spi-
rit, he could not take that fullnes of pleasure w^{ch}
a Pederius Epicurus would: further, the flesh
would haue had hym slept securely, & gone on stoutly
still in synne, & to haue done so much but to other

as he did unto Belshazzar, but, because of y^e con-
tradiction of the spirit, gained saying y^e flesh,
he could not be tumbling in y^e mire of his syme.
But was forced by y^e divine power to rise up, &
wash himself in y^e water of repentance.

Note S. Augustinus sayings. The flesh, it lusteth
against y^e spirit vehemently: If y^e spirit doe not
also lust against y^e flesh more violently, then
they both commit adultery: But, if y^e spi-
rit doe lust against the flesh, then I may say
that bitterly assault, as Paul was, yet never
wholly conquered. / 2. Cor: 12. / 7. Jo: Ezech: 28/24/

Text.

Let no man when he is tempted, say y^e hee is tem-
pted of God / Jam: 1. / 13:14. / as Adam did. gen: 3. / 11. 12.

y^e Exposition

for God, both hateth, threateneth, & punisheth syme.
Hee, that believeth, that god decreed syme (because
it is said that nothing cometh to passe without
his will) is erroneous in the highest degree. yet, al-
though god is no author of syme (but man Eccl: 7. 29.)
yet god is the author of mans punishment for
those actions in syme. Jer: 25/29. / Isa: 45/7. /
Amos. 3/6. / Lam: 3/38.

The first cause, is not y^e cause of the error y^e is in
y^e motion of the second, though it be the cause of y^e
motion. As in the wheels of a clock, y^e prin-
cipall wheel, with it's motion, turneth about y^e lower;
yet, if there be an error in ^{motion of} the lower wheel, it is no
cause at all thereof. Now syme, is not properly any
motion, but an error in the motion of the heart.
Gods will, being the first cause, is the cause of the mo-
tion, for, in syme wee live, wee move, & have our being.
Acte: 17/28. But, if there be any syme, any error in
the motion; then, thine owne will, (not gods) is the
cause thereof, for, all that god hath to doe about it is,
his voluntary permission, whereby he withdraweth
his grace from man, leaveth him unto himselfe, to take
his owne course, w^{ch} naturally is ever inclining
unto syme. gen: 6. / 5. / yet, not by gods agency, or permission
upon mans weakness.

Though some wicked ones will argue, & say, lett
vs doe any euill, that good may come throug. Rom:
3:8/ yet St. Paul aduiseeth vs, to abstaine from all
apparance of euill. 1. thes. 5:22/ & god forbids vs, y:
we should no so much as thinke (to harbour) euill in
in our harte; for it is a thing most hatefull unto the
Almighty. Zach: 8:17/

Text

For example; some will goe on purpose to see a
Maske, or Playes, or wanton lasciuious sport:
to the end (as they say) that seeing the filthy abu-
sionnes therein, may learne to loathe it the more?
Was there euer any that leaured sobriety by haunt-
ing Tavernes, & Ale-houses? Temporarie out of
the Schools of Epicurisme? or Chastitie, in the
Stewes? I deny not, but that God, who draweth
light out of darkness, can heale the wound of a
Wound, with y:^e flesh of y:^e viper, & can make sym-
contrary (unto its owne nature) to worke our good:
drinking out on poyson with another. What then?
because the leaured phisition can heale vs with poy-
sons, shall we therefore be tampering with them our-
selues? so, instead of health, we may quickly meet
with death. & be deceaused as Solomon was. Eccl: 2:3/

exposition

Prophaine ones will alledge vnto such as themselves
the prowords of Solomon saying; be not wise over-
much; for so, a man may be too forward, & perse-
& againe; be not wicked over much, so y:^e then a man
may bee wicked moderately. Eccl: 7:16:17/

Text.

The former words, are not to be understood of true
righteousnes, as though they could be too much, or
an over atting righteousnes, but, it is spoken against
a deuised righteousnes of our owne; standing as a
meritoriousnes in our superlatiue iudgement, not
congruent with y:^e words of God: such, as is y:^e of the
Papists in whipping themselves. And, whereas he
aduiseeth that not to be too wise; his, wiser then y:^e
rules of gods worde doth prescribe, or misse upon
them. What then? is this to crye downe y:^e dayly, &
howeuerly practised of true pietie, & mortification.

exposition

commanded in y^e Lawe, & y^e Gospell: nor; And
 for the latter words, y^e wee should not be too wicked;
 they doe not giue vs leave to be wicked at all in any
 sort, though we be so little, no more then y^e Apostles
 saying, Let not synne reigne in y^e Bodie. Rom. 6:12/
 Both thereby giue liberty to vs, that synne may be tol-
 lerable, so y^e it reigne not; For, then he doth
 when he saith (Let not y^e synne goe downe vpon
 you your wrath. Ephes. 4:26.) thereby giue liberty
 to be angry till the synne be set. / But, y^e meani-
 nig is, y^e if it be so, y^e wee cannot be freed (wholly)
 from rash anger (w^{ch} were to be wished.) y^e we
 should not murmur it, but diligently labour wth
 all speed to quench it: & keepe our selues from
 lashing out into the excess of synne, as the com-
 mon sort doe, no further are the words to be stretched.

Text- / Why didst thou not put thy talent forth to
 the exchangere; that I might haue had mine
 owne againe with advantage? or vsury? Math. 25:27.

Exposition Although this text be spoken in allusion to the
 practise of common, & cruell vsury; yet, y^e Scrip-
 ture doth no way allowe of the common trade of
 vsury, by borrowing a similitude of them, then of
 ministers in y^e parable of the thieues & Stewards;
 Luk. 16:1. / or of theft, in saying y^e X^t shall come
 as a thiefe in y^e night. 1. Thes. 5:2. / or of damning
 in y^e parabollicall speech; we haue payed, & ye haue
 not daunted. Math. 11:17. / Luk. 25:27

Text. / Thine hearte started aside, like a deceiptfull bowe.
 Psal. 78:57.

Exposition When a man shute with a deceiptfull bowe, although
 he leaue his arrowe, & his eye directly vnto y^e
 marke, & thinke with himselfe to hit it, yet,
 indeed y^e arrowe by reason of his deceiptfull bowe
 goes a cleane contrary waye. / Insuperable vnto
 this bowe is our false hearte; to y^e arrowes, the
 desires, purposes, & promises, we conceiue, & make
 in the heart of our afflictions; The marks wee

ayms at, is spontane: to the w^{ch} we then look
 with so accurate, & attentive an eye, as though
 we would repent indeed: & that indeed, & pur-
 pose, is our meaning then, but, our own heart
 deceives us. Aristotle's opinion; that water, be-
 comes the colder, & more subject unto freezing,
 after its heating in the fire; then it was before.
 the reason is; because it is not a naturall heat;
 but, only externall, from y^e heat of y^e fire. And
 so it is with the flashings of devotion, & holines
 w^{ch} were in Ihab, Pharaoh, & others in y^e like case.
 They are not from the inward fire of gods exi-
 stent; but from the outward fire of his indignation.
 Deu. 5/28.29.

Aristot meteo
 1: 12.

My heart shall rejoice, & my reins shall
 exult for joy. Pro. 23/15.16.

Text

By the Heart, & y^e reins, are meant both
 thoughts, & affections: the reins being the
 seat of the strongest affection, namely, that
 w^{ch} is for generation.

Exposition

I will tell thee (saith Samu^{el} unto Saul) all
 that is in thy heart. 1 Sam. 9/19.

Text

How doth this text agree with others that contra-
 rily saith; who knoweth the secret of mans
 heart exactly, & certainly but God only. 1 Cor. 2
 Rom. 8/27/ John. 2/24.25. To this I answer;
 God, who only knoweth certainly; that through
 hymn, word, & dogells, may knowe it coniecturally: 2 Sam. 14/20
 & by way of quessing; as in Pro. 20/5/ but more
 exactly, by inspiration from God. as so Elisha saw
 the hollow, & hypocriticall heart of Gehazi. 2 Kings.
 5/25.26. & Peter; the deceitfull thoughts of Ana-
 nias, & Sapphira. Act. 5/3/ so, in the primitive
 Church, there were such as had y^e spirit of discern-
 ing; not in themselves, but, from y^e spirit of god.
 1 Cor. 12/7. to 12. who then but god; can possibly
 knowe the secret of mans heart, w^{ch} are past find-
 ing out. Pro. 17/3. Act. 16/14/ Pro. 16/1/ Pro. 19/21/ Pro. 21/1/2.

Exposition

Jer. 23/23.
 Jer. 31/21.
 Ps. 139/2.

gods (biquity) If man could be in any place where god were
 not; then, he might escape the sight of his all
 seeing eye. But can any man (saith the Lord)
 hide him in secret places that I shall not
 see him? Do not I fill heaven & earth. *Job: 23: 24*
 & this omnipotency: David confesseth to be in y.
 Almighty most largely. *Psa: 139: 1. to 17* How
 can it be other wise; for, in God we live, move - *Rom: 11: 36*
 & have all our being. *Acte: 17: 17* As ap-
 peared by y. confession of the woman of Samaria
 speaking of X^t to her neighbours, said: Come, and
 see a man who hath told me all that ever I have
 done (meaning all her close concealed adulteries,
 w^{ch} she had thought should never have been disco-
 vered.) *John: 4: 16: 17: 18: 29* *Rom: 11: 36* *Job: 24: 15*

The Text. Cursed is every one that is hanged out a tree.
Deu: 21: 23 *gall: 3: 13*

Exposition Note; that the meaning of this text is; not
 y^t all who are condemned to be hanged out a
 tree, are ^{& shall} accursed from Gods presence. god see-
 cur; for god himself tells us that he will have
 mercy, & saving compassion of what kind of sym-
 onas sinner he pleaseth. *Rom: 9: 15* as he had of
 the Thiefe on the Cross (for his penitency.) *Luk: 23: 39: to: 44* for X^t was made a Cursed for
 redime penitentiaries from the Curse of the
 Law. *gall: 3: 13* So then it appeared, that al-
 though a hanging death may seem accursed
 onto man, yet, it will be too much presumption
 for man, presumptuously to say, that a malefactor
 hanged according to the Law, is accursed, and
 excluded from the presence of god.

Text It is the saying of the libertine: Wee have Abra-
 ham to our father. Why (then) neede wee feare, is
 it not said, that in him shall all nations (of y.
 earth) be blessed? *Gen: 12: 3*

shall ^{all} nationes on the earth be blessed for Abrahams sake? no; none but such as bring forth
fruite meet for repentance. Math. 3. 9. for
if all those w^{ch} came out of Abrahams loins,
had bym (by the Almighty for Abraham sake) be-
loved, & saved; then would not god have pro-
nounced Esau for a foule hated & condeigned;
Rom. 9. 13. 15. all are not Israll, that are of
Israll; neither, because they are the seed of Abra-
ham, are they therefore all made Children of glory;
no; Rom. 9. 6. to 9. for many of them shall be called,
yet but few of them chosen. Math. 22. 24. gods
doth not elect them for the race sake, but out
of his mere grace sake. Eph. 2. 5. 8. when god
made the promise to Abraham, & his seed: he
said not unto thy seed, (as if he meant it to all, it
should issue issue out from his posterity: no; the
word goes, only to thy seed; by w^{ch} is meant Xt.
gall. 3. 26. 29) Jesus y^e. Saviour, & all Christians; (that will in-
deavour willingly to lay hold of his gracious
callings. whether they be Jew, or gentile; bond, or
free; for if they be Xt^e, then are they of the seed of
Abraham, & heirs of promise. gall. 3. 28. 29.

When John saluted the 7. Churches of Asia, in
the name of the father, & the 7. spiritte, what
was his meaning thereby. Rev. 1. 4.

by the father he meant the holy ghost. Rev. 1. 10. 11. ^{Exposition}
by & although he be but one ^{divine} essence, yet accord-
ing unto the 7. fold operation w^{ch} it had in y^e. 7.
Churches, it is therefore called by the name of the 7.
spiritte; not, that it is in person diverse, but in
power, & vertue, according unto the diversity of the
subiect w^{ch} it worketh. Rev. 1. 20.

The Churches were resembled unto golden Candlesticks
because, as the Candlestick giueth not the light, but
the Candle, that is put into it. So the Church hath
no light, but what proceeds from God, not from men

Text. / What is meant by the saying in the Rev: 11: 12
When god calls unto his elect ones to come up
hither. Then they ascended up into Heaven, by a
Clouds, in the view of their enemies.

Exposition The Church of the wicked is commonly called
the world, or the earth: but the Church of the
faithfull, & elect, is called Heaven: Therefore,
when it is said they ascended up into Heaven;
the meaning is, they went with drawne from
the tyrannie of the world, & gathered (by y^e spirit)
into the celestial Church: that is, seeing the Temple
& sublique places were not shew open unto them,
& civil places, were sanctified unto them, even
as if it were Heaven apart from the rest of the
world. / Rev: 11 / 13: 12 /

Text. What is meant by the saying in the 12: Rev: 4
There appeared another wonder in Heaven: a great
red Dragon: having: 7: heads: & 7: Crowns on
those heads: & 10: Hornes.

Exposition By the red Dragon, is meant murdering Satan:
By his 7: heads, his wonderful power, by which
he is able to disturb the 7: Churches of grace, w^{ch}
indeed is the princely Church: by his 7: crowns
his Magnificence, & authority, as Prince of ayre:
by his ten hornes: his great, & powerfull opposition
able to withstand the whole world.

Text. What is meant by the Beast that rose out of the
sea, with: 7: heads: & 10: hornes: & upon his
heads written the name of blasphemy: Rev: 13: 1

Exposition By the Beast that arose out of the Sea, is under-
stood the tyranny inflicted upon the Church
by the civil government of the 7: foule Monarchicall
government of the Roman Empire. / Rev: 13: 1: 6: 11

Text. What is meant by the Beast that rose out of the
earth: who had 2: hornes like a Lamb, yet spake
as a Dragon. / Rev: 13: 11 /

By the craft which arose out of the earth: is meant
the persecution of the papisticall Hierarchy: by Exposition
the succession of Popes. Deriving their power first
from the Emperors of Rome: & by the City of Rome
(now under the papall government) is meant the
Whore of Babilon. Rev. 13. 11. to 18.

When Moses commanded the Israelites to take a
Lamb, & kill the passeover, then to take a bunch Text
of Hyssop, & dip it in the blood of the Lamb, & to
sprinkle it upon the door posts of the houses?
What then was his meaning. Exo. 12. 21. 22.

The Lamb without blemish signified X^{ps} Jesus Exposition
that should be sacrificed. the passeover, the figure
of his ^{last} supper: It is the sacrifice of the Lord, passeover,
who (upon the sprinkling of the blood) passeover
the houses of the children of Israel, & saved them,
but he smote the houses, & the first born of the
Egyptians. Exo. 12. 26. 27. 29. 30. Intimate night
unto vs. that by the virtuous power of gods last
supper. the faithfull who lived in these days, are
delivered from the bondage of Hell; as the Israelites
(then) were (upon the institution of the passeover)
from the bondage of Egypt. Exo. 12. ^{5. to} 17. Math. 26. 17.

But what is meant by Moses, in commanding this
passeover Lamb to be roasted with fire, & eaten wth Text
unleavened bread, & bitter herbs: with loynes girt,
shoes on the feet, & staffe in the hand, Exo. 12. 8. 11.

His typical expressions were, to note unto vs; y^e when Exposition
we come to the blessed Sacrament, we should
have our stomacks well prepared with y^e fiery &
zeale, & gods affection, to receive it digestively; not,
rawely, or ignorantly, or squemishly; but with an
ardent hungering, & thirsting soules; such an one,
as desired nothing so much, as to be daily fed
with the bread, & water of life. John. 4. 14. John. 6. 35.
By unleavened bread; is meant, the putting away

2. Cor. 5. / 12.

of all manner of hypocritical thought, & pharasa-
icall doctrine. as to seeme one a Saint outwardly:
when thou maist be a diuill inwardly. Math. 16. / 6: 11: 12.

1. Cor. 11. / 27. to 31. / By bitter heart, is meant, a
patient obedience, & passing through the bitterest
crosses & worldly afflictions, most willingly; so y^e
X^t. Jesus may be gayned, though all temporall,
& carnall pleasures, & treasures be lost. Phil. 3. / 7: 8.

By the loyns girt, is meant. sincerity of mynd, &
true integrity of the heart, not looseness of spirit.
Ephes. 6. / 14. By the feet shod, is meant, the
preparation of the heart, to put on the best induement
to conuer our ^{dark} vnderstandings with the ^{light} gospell of peace.

Ephes. 6. / 15. By the staffe in hand, is meant a
chearefullnes to passe on their progress towards
Heauen with faithfullnes, though they were af-
fured to goe by the dangerous denouering wayes of
Hellish Temptatione. yet would they not perishe,

2. Cor. 4. / 16: 17.

but with Paul, glory in affliction. / Psal. 23. / 4.

Obiection.

Some not vnderstanding the power of Scripture
may saye, Why doth god iudge man after his death
since it is said he hath his iudgment att his death.
What, shall ther be two iudgements decreed?

Resolue.

In death, we haue a particular iudgment, but god
will haue a generall. In death, we haue y^e. iudg-
ment of the soule onely, but in y^e. last day, god will
then iudge both soule, & body. In death, we haue
a secret doome, but God will haue an open assize,
a publique Sessione, & a Manifest iudgment.

Obiection

S. John saith, hee who beloues in X^t. Jesus, shall
not be iudged. John. 1. / 12: 13. / That is, shall not come
into iudgment. hence it may seeme that some shall
not be iudged. / Luk. 6. / 37. / S. John. 5. / 24.

Resolue.

Yes, all shall come before the seate of X^t. our Judge.
all shall stand forth, either those quicke or dead.
But all shall not come into the iudgment of Absolution:
Hee that beloues in X^t. by an ingrafted faith, shall not
come into iudgment: that is, of condemnation, or Reprobation.

A good Conscience that day, shalbe moued, but as
a knife before the wynde, or breath, of Gods displeasure:
When the Guilty soules shalbe shaken with horror
& full rigour of his wrath. / 1. Cor. 11. / 32.

Some may Demand, why God the father will ^{not} iudge
the world in the last day: but confutes that *Obiection*
vpon god his Sonne. / John 5. / 22.

S. Bernard By S. Bernards exposition, X^t Jesus shall come to *Resolue*
iudge the world, not as he is the Sonne of god but
gotten before the world; but, as he is the Sonne of
the blessed Virgin Mary borne in the world. The
reasons are, because the price of our redemption
was paid by the person of the Sonne, & not by the
person of Father, or holy Ghost. yet he shall iudge
vs, in the same forme wherein he stood before the
iudges of Heauen, & Earth for vs: that was, as man,
not as God. Act. 1. / 11. That men may see, & should
the iudge of men, yet some of them knowe shall
see the glory of God.

Horror What anguish, & horror will there be in the
Confession great, & generall day of this graue Auditt for y^e wicked.
from above, the iudge frowning angrily, vpon y^e
below, Hell roaring, & fiercely gadding to receaue y^e
Within; the Conscience gnawes them: and
without, the flame is ready to burne them: and the
right hand, symm oriseth them, on the left, the diuill
affrighte them; God, & his Angells, against them;
& none but damned desperate spiritte with them.
Then; Periers shall haue no other tytle but accursed.
for Topshitt is prepared for the King. & all such
wicked subiecte. / Ista. 30. / 33.

The Lords of the world (saith S. Augustin) haue true
appetite, but false and incundite: certain misery,
but howles solicity. *Misery.*

The S^t of Heauen, shall haue God about them: y^e An-
gells about them: the Heauen aboue them: & eter-
nall happines, & content within them. then, shall Solomons
wisdom be reputed folly, Absolons beauty, deformity. *Comfort.*

Aracks swiftnes, sluggishnes, Sampsons strength,
but weaknes. Michusalems age, but infancy;
& the Kingdom of Augustus Cesar, but beggary.

Heavenly
ioyes
Bernard.

When the vision of verity shalbe clearly opened:
then shall that paradise of Wisdom, shyne with-
out ignorance. memory, without forgetfulness.
Understanding without error, & reason, without
obscurity. Ther shalbe, certain security; so-
ber tranquillity. safe incundition. happy
eternity, & eternall felicity. 2. Cor. 3:18.

2. Ecl. 8: 52. to 55.

Objection.

How canst thou heart of man, so deservfull, since it
was created by the Almighty, simple, plain, and
true. Ezek. 28: 13: 14: 15: 16.

Resolue.

Solomon answer this question saying, man was
made righteous, but he hath sought out many evil
inventions. Ecc. 7: 31. but the diuill was the
first forger of their rebellious. as gen. 3: 14. 5. so
then, will our schies may answer any one that shall
question how this faul, yea rather thrust of treachery,
& perfidious came into our hearts; That the diuillous
man (that is the diuill) hath sowne them. Math. 13: 28.
Then note; if the garden of eden, paradise, was
then choakt up with such stinking weeds of synne;
how much more is now probable to be, when the
curse of god is gone out both vpon man, & earth
for Adams transgressions, to make the land which
should haue flowed out with milke & hony, to be
staunched with the eating salt of barrennes. &
the longer the world continueth, the greater shalbe
the increase, & multiplication of new synne. 2. Ecl. 14: 16: 17. Math.
but, for the elect sake, it shalbe shortened. Math. 24: 22

Objection.

The difficulty, in finding out the deepest fullness of the
heart, & see is very full of obscurity; Then who can
see it? who can sound it? who can are our buckets do. Jer. 1:
empty it? as the woman of Samaria said vnto X.
that well is deep, & there hast no pitcher to drawe.

John. 4: 11.

Resolue.

To this I answer, though no man can knowe the way
to search it of himselfe, yet, being enlightend w.
the flaming beam, of god, & luminating spirit,

thirby, he may / Judge 14. 18. / & no maruall, since the
power of his spirit searcheth the deepest things of the
almighty. 1 Cor. 2. 10. / the way to attaine unto the
justifying benefit of gods spirit, for brattning out the
intricate labyrinth, & obscure corners of y^e heart
in a purging way of sinne, may easily be guided (by a
willing mynd) by the powerfull key of gods infallible
word, 1 Cor. 14. 15. 25. / Thus the Holy ghost, maketh y^e wisdom
of the word of god to bee a buttell, able to bring vs (by
the which of thy laborious endeavour) the filthy myrrour
out of the deepest, & dearest fullest pitte of our hearts
w^{ch} made Dauid cryd out for his aching hand sayd-
ing, O Lord open the eyes of my heart, that I may
see wonder out of thy Lawe. Psal. 19. 7. / Pro. 6. 22. 23.
help me o god, to search my heart, that I may truly
find out all my sinnes with the Candle of thy enlight-
ening grace. Leph. 1. 12. / for, I am assured, that
thou art y^e true Anatomizer of all mens hearts.
Heb. 4. 12. 13. / & art the only cause that the daye
starre (when wee please thee) may rise in our soules.
2. Pet. 1. 19. / to shew vs, the depts of thy wondrous
workes. Psal. 107. 24.

It may be demanded; that synne duery synne w^{ch} Objection
man comitte is a synne unto death, & dooth, & eter-
nall damnation. Ex. 27. 26. / how then can the
Lord be said, to be the god of truth. Exo. 20. 5. 6. & 34. 6. 7.
when he shewes mercy in steed of punishment, &
gives pardon for Condemnation. / Ezek. 18. 4. 20.

To this question I answer, y^e God is so exactly iust Resolved.
in all his wayes, as y^e (by the Lawe) hath condem-
ndd all mankind to death for synne, euer since y^e
fall of adam, & will respect no person (w^{ch} is an
obstinate synner) Rom. 2. 11. 12. 13.
w^{ch} fall of adam, God did fore see; Heb. 4. 3. 6. 8. / and
therefore out of his owne mercie p^{ro}vidge pity, he was
pleased to select some fewe unto himselfe, out of the
Mass of synners; that in them, he might take delight. / Isa. 41. 10. & 42.
& by them, his name may be glorified. / 1. Cor. 6. 20. / Psal. 50. 15.
& his mercy, truth, & iustice, manifested, & Magnified, Numb. 14. 18.
Psal. 100. 15. / Rom. 9. 23. / Luke. 1. 46. / & Psal. 35. 27. 28.
for this end, & purpose, there was a Councell holden in y^e

John. 3. 18.
Rom. 5. 12.

1. Pet. 1. 2.
Rom. 9. 11.
Eph. 1. 11.

Isa. 5. 1. pt. 11.
Isa. 63. 8. 9.

(1.)

Ren: 3: 14. Heaven of Heavens; & it was decreed by the Trinity
gen: 1: 1: 26. (before the creation) John: 1: 1: to 6. That god the father
(to redeem the posterity w^{ch} Adam would cast away
by his fall.) should give such ^{unto} elected one as he should
to reserve (to sell forth his glory) his only begotten
son X^t Jesus, to be their only Saviour, & Redeemer.
John: 1: 10: to 14. John: 3: 17. & his spirit, to be y^e comforter / Isa: 40: 1
to prove this blessing, unto gods chosen ones, by promise,
& Covenant; 3. things are necessarily to be considered:

1. First, gods willingness to shew mercy, & give grace
unto repentant sinners: (for, until god turns
their delight away from sin, unto righteousness
they are never able to turne themselves. Jer: 31: 18: 19: 20:
neither can they love, either god, or man truly; before
god first lovingly calls them to affection towards
his ways, & their own brethren) / John: 15: 16: 19: 1: Joh: 4: 9
His Mercie - appeared plainly by shewing y^e ready mindes of
his wisdom to finde us out a Saviour. gen: 3: 15:
confirming unto us, the manner how, & from whence
he should proceed, even from the Loynes of a pure
virgin. Isa: 7: 14. w^{ch} miracle of time, was fully
accomplished. Luk: 2: 5: 6: 7. according unto his gracious
promises, & Covenant. / Jer: 31: 22: 31: 32: 33: 34:

2. Secondly, he tells us the manner how he intends
to bring the miraculous birth of his Son X^t Jesus
the Son of God, through the womb of a pure prin-
gin, & so by consequence, & really, make him perfectly
the Son of man, both in body, & soule. / Thus Jesus X^t
the word, was made flesh, by y^e power of y^e holy Ghost
John: 1: 14. (who is god) descending upon the virgin Mary. Math:
1: 18: 19. / Luk: 1: 31: 34. / for her husband Joseph knew
her not ^{that} she had brought forth X^t her first borne
Math: 1: 25. / (slayne, from y^e foundation of y^e world. Ren: 13: 8)
John: 1: 29. This holy Lamb, shall live & dye amongst sinners; w^{ch}
1: pet: 2: 21: 22: 24. out the least blemish either of originall, or actual
sinne. / whose sacrifice, for mans redemption, be-
Ephes: 2: 1: 2: 3: 4. coming intolerably agonous, became a quickning spi-
rit, unto y^e children, or Lambs of his own flock. / 1: pet: 2: 25
John: 5: 21. / for, he took upon his body, & soule, (w^{ch} were innocent,
& harmlesse) not only what was more then men, or An-
gells could suffer; but, the full furious wrath of gods
wrath; w^{ch} by due ought to have destructively have
fallen upon rebellious, & ingratefull, mankind.

In the true belodwing of ^{his} death, buriall, resurrection, &
assention into Heauen, as Mediating Saviour for y:
full remission of any mans ^{sinnes}, that faithfull soules, may,
may, god saith shalbe saved. / Act: 13/39/ Heb: 11/6/ Eph: 1/13:14
for, when their thought, & considerations are heavenly ^{psa: 50/23}
thought they some tyme fall into synne by the diuill ^{Phil: 3/20}
temptations, yet will not the Lord thinke them
carnally mynded, & earthly, but for their willing in-
deuour will imputatunly accept them as righteous,
& children fitted to receaue the full inpression of
his saving grace. / psal: 32/2/ Rom: 5/9: to: 14/ Col: 2/9: to: 16:

Rom: 7/14: to: 25

3:

Thirdly, we must note; that if X^t Jesus, were not
very god, as well as perfect man, hee could neither
haue saved vs, nor himselfe. but, y^e fullnde of the
godhead was in him bodily. Col: 2/9/ otherwise, hee
could not either haue raised himselfe from death,
I say. 68/3: 5. / neither could he haue ascended
bodily into Heauen. / John: 3/13/ by wh^{ch} living death,
hee did not onely make his mercifull grace to sur-
mount our trespasses. Rom: 5/9: 10: 20: 21/ but also
quicken, & sustaine vs (where one earth) as creatures
surpassing Adam in the height of his perfection: gen: 1/26/
for, it was necessary that he should fall, to shewe
mans weaknes, gen: 3/6: c: 6/5/ the Diuills fallende. gen: 3/4: 5/
& gods mercy, & iustice. / gen: 3/13: to: 20/ but, through
our faithfull belodwignes, in our Saviours mer-
itorious bloody passions, wee are inexpressably
vnited, into his nature, & thereby become heavenly
creatures. / 1: Cor: 15/47/ This manner of rededi-
cation, Rom: 8/29/ may not onely intimate vnto
vs, but fully assure vs, that all our transgressions
from Adam, should not so much affright vs, as y:
full purgong righteousness of X^t Jesus can, & shall
comfort all true, & painefull belodwre. / 1: Cor: 6/11/
Who then shall lay any thinge vnto y^e charge of
gods elect, since it is god onely that iustifieth vs.
Rom: 8/33/ not, for our owne meritts (for, there
is no man righteous). Titus: 3/5: 6: 7/ but, in, & through
X^t Jesus, the elect, are presented vnto god for righteous
John: 17/1: to: 26/ / & in his acceptation, hee shewes
both his mercy, & iustice to synners. / & X^t saving Meritts.

Divine Comparisons.

on y^e refining
of goulds.

Hast thou observed how the curious hand
of y^e Refiner seeks to understand
The adulterate purities of his goulds?
Hee waighs it first, & after does misoulds
In leade; & then, committs to y^e fire;
And, as the Leade consumed, y^e gould drawes nigher
to his perfection, without wast or losse
of his pure substance, but his waight, his dross;
The great Refiner of Mans base Heart
Uses the like, nay shewes y^e selfe same Art;
Hee waighs it first, And finding it too full
Of trash & earth, Hee wrapps it, in some Dull
& leaden Cross, of punishment, or Sym;
Then, tryes it in afflictions fier; wherem
The Leade, & dross evaporate together,
And leave the Heart refined, & quite of ether.
Thus, though Mans Heart bee lesen'd by y^e Cross,
And lighter; 'Tis but lighter by the Dross.

On Jacobs
Pillowe.

The Bedd, was earth. The raised Pillow: Stones,
Wher on poor Jacob rests his head, his bones;
Heaven was his Canopie; The shade of night
Were his drawne Curtaines, to exclude y^e light:
Poore state for Jacobs here! It seem'd to mee,
His Cattle found as soft a Bedd, as Hee:
Yet, God appeared there, his Joy, his Crown;
God is not allwaies seen in Bedd & Down:
O, if that God shall please to make my bedd,
I care not where I rest my bone, my head;
With thee, my want can never prove extreme;
With Jacobs pillow, give me Jacobs Dreame.

Divine Comparisons. D.

260.

Man, is a Tennis Court: His flesh, the Wall:
The Gamsters, God, & Satan: Th' Hart's y^e Ball:
The higher, & y^e Lower hazards are
Too bold presumption, & too late dispaire:
The Racketts, wth our rattles balls make flye,
Surfity, & sweet profperity:
The Angells keep the Court, & mark y^e place,
Where the Ball falls, & chaulks out every chace:
The Lynes a civill life, we often crosse,
Ore w^{ch} the Ball not flyeinge, makes a losse:
Detractors, are like fawnders-by, that sett
With Charitable men: our Life's the Set:
Lord, in this Conflict, in this fierie Assaulte,
Laborious Satan, makes a world of faulte;
Forgive ^{him} ~~me~~ Lord, althoughe hee ndre mislore
For fauour: Theyl be sett upon our score:
O, take the Ball, before it come toth ground,
For this hard Court, has many a false rebound:
Strike, & strike hard, but strike about y^e Lynes;
Strike as thou please, so as the sett be thine.

On a Tennis Court.

Sathan's the great Goliath, y^e so boaste
And threate our Israell, & defie his hosts:
Thos^e smother stons^e couragious David took,
From the soft bosom of the silver Brooke,
Are Scripture stones: The slinge, that gave them flight,
Is faith; That makes them flye, & flye aright:
Lord, lend me Davids slinge, & then I knowe
I shall have Davids strength, & courage too:
Give me but skill to strike such stones as thes^e
And I will meet Goliath, when hee please.

On David, & Goliath.

Deuine parables, & comparisons.

Man's body's like a House. His greater bonds,
 are the mayne Tymber. And the lesser ones,
 are smaller solute. His ribs, are Laths, sawed on,
 plaistered with flesh, & blood: his mouth's y^e door.
 His throat's y^e narrow Entry. And his Hart,
 is the great Chamber, full of curious Art.
 His Midriffe, is a large partition wall,
 Twixt the great Chamber, & y^e spacious Hall.
 His Stomacke is the Kitchen, where y^e Meate
 is often but half sodd, for want of heat.
 His Spleen's a presell, nature does allot
 to take y^e skynne, that riseth from y^e pott.
 His Lungs, are like y^e bellows y^e p^ressor
 In euery Office, quickening euery fyre.
 His Nose, y^e Chimney is, whereby are sent
 such fumes, as with y^e bellows are augmented.
 His Bowells, are the sickle, whose parte to draine
 all noysome filth, & keep the Kitchen cleane.
 His Eye, like Christall windows, clear, & bright
 lets in the Object, & lets out the sight.
 And, as the Tymber is, or great, or small,
 or strong, or weak; tis apt to stand, or fall.
 What hast thou then, proud flesh, & blood to boast?
 Thy dayes, are euill at best; but few, at most;
 But sad, at merriest; & but weak, at strongest;
 In sure, at sweetest; & but short, at longest.

on our blessed
 Saviour X^p.

O, thou that wert the King of Heauen & Earth,
 howe poorly wert thou attended at thy birth!
 A Manger was thy Cradle, & a Stable
 Thy Priuy Chamber; Mary's knees, thy Table;
 The dyes were thy Courtiers, & y^e Crosse thy Throne;
 Thy dyat, Gall; & wreath of thornes, thy Crowne.
 All this, the King of Glory indur'd, & more,
 To make vs Kings, y^e were but slaves before.

Divine Parables, & comparisons.

When my rebellious flesh doth disagree
With my resisting spirit; my thinks I see
Two mighty princes draw into the field,
Whom one must win y^e day; the other, yield:
They both prepare; both strike for their share
Both march; both well appointed in y^e armour;
They both advance their banner: One displaye
A bloody Cross: The other Colours blaz
A Globe terrestriall: Nature care'd one;
And grace the other: Each by his Ensign known:
They meet; encounter; blowes exchange for blowes;
Dart, is returned for Dart: They grapple; Close;
Their fortunes hurried with unequalled sails;
Some hymns the Cross; some hymns, y^e Globe preals;
We, are that field; & they that strive to win it,
are God, & Satan; Those that warre within us,
The flesh, the Spirit: No parting of y^e fray,
Till one shall win; another lose y^e day:
My God, O weaken this rebellious flesh,
That dares oppose: O quicken & refresh
My dull, & coward spirit, y^e would yield,
And make proud Satan Master of y^e field:
Dear Lord, the field's thine own; y^e thought it good
to purchast with my dying Saviour blood:
Thy thine great God by title, & by right;
Why shouldst thou question, what's thine own by fight?
Lord, keep possession thou, & lett y^e accursed
And base Viper doe his best, his worst.

On a great &
Battail.

Mans life, is like an hower glasse, wherein
Each sondrall sande that passes is a Sym;
And when the latest Sand, is spent, & run;
Our Symmes are finisht, as our liues are done.

On an Hower
Glasse.

c

Deuyne Paralles, & comparisons.

A poore Traveller; persued swiftly by an Unicorne
falls into a deepe pitt, full of cruell Serpents: By
chance, he caught hold of a twigg of a Tree; on
w^{ch} he hangod; Looking downward he beheld
2: wormes gnawing at the root; then looking up-
wards he saw an hnie of honey on w^{ch} hunger made
him feed: The Unicorne, being hunger bitten, broweth
on this bowe wherupon the poore Traveller sate: By w^{ch}
he sate in danger of his life: But, to his greater terror
he beheld the y^e. 2: wormes gnawing the root of the
tree in sunder by w^{ch} means both man & tree fall
into the bottom of y^e. drearfull pitt. / y^e. explanation

This hungry Unicorne, is swift Death.

The poore Traveller y^e. flyeth, is every soule of Adam.

The pitt, on w^{ch} he hangeth, is Hell.

The bowe wherupon he sate, is the frailty of life.

The 2: wormes, are the wormes of Conscience, w^{ch}
Day, & night (without intermission) consume it.

The hnie of Honey, is the pleasures of this world.

The root of the tree, is the temporall life spent.

The fall; is into the pitt of Hell eternally.

Before them; they have Death, ready to arrest them.

Behynde them; their synnes to accuse them.

Above them; gods iustice to condemn them.

Under them; Hell fire ready to consume them.

Thus the Summe of our earthly pleasures setteth,

The day of our life endeth.

The night of our death cometh. / & wee chopp into
the darth, before wee be aware, like a man
walking in a goodly foild covered over wth Snowe,
& suddanly falls (by eternall losse of his life) into
a pitt, of Destruction.

Our Banious compareth the Kingdome of Heaven,
unto a Nett: wherunto all that cometh nether is, nor
seemeth good fische. / And his Church, to a foild; wher
fardes doe growe amongst the Corne / intermyngled.

Divine Parables: & comparisons.

Math. 13:
(37/42)

Christ; hee compares himselfe to a husbandman:
His feild, is the whole world.

His good seed sowed, are the righteous.

The tares growing by amongst y^m are y^e wicked.

The enemyes, y^e privately soweth y^m are y^e Diavills.

The tyme for this harvest, is the end of y^e world.

The reapers, are gods Angells.

The good seed, is howsed by in Heauen.

But the tares, are burnt in Hell.

S^t. Chrysostome, hee compares the world, to a Sea.

The Church, to a Ship.

The Bayle, to penitents.

The rudder, to the Crosse.

The Pilott, to Christ.

And y^e holy-ghost, to the wynde.

Math. 13:
(18/23)

Christ; compares himselfe unto a sower, saying:
The seed, that fell by the way side, is meant by such
as heare gods worde: but understand it not.

The seed, that fell on stony ground: is meant by
such as heare ioyfully for a moment; but, when
persecutions come, they forgett all.

The seed, that fell amongst thornes; it is meant by
such; that heare the word willingly, but, before
they can digest it, they are choaked by with the
cares, or vanities of the world. & so it becometh
unfruitfull.

The seed, that fell on good ground, is meant by
such, that heare gods word attentively, & digesteth
it understandingly, & bring forth fruite thereof
plentifully, & profitably.

Christ, hee is the vigne, & wee are y^e branches. John: 15: 1/2:

Christ, is y^e head, & wee y^e body of his church. Col. 1: 18. 1: Cor. 12: 3

Christ, is y^e foundation, & wee y^e buildinge. 1: Cor. 3: 9/11/

Christ, is the Loafe, & wee the bread. 1: Cor. 10: 17/

S^t. Peter; hee compares our tyme unto a Tent in
the feild: soone by, & soone downe. 2: Pet. 1: 14:

Divine Parables & comparisons /

What is the world, but an Inn: a Common Citty:
a Camp? What is our life, but a pere-
grination, a Warfare? What is man, but
a guest, a traveller, a souldier upon Earth:
& Death hee is the Porter; hee stands at the
Gate, & takes away all our riches, sending us
as naked out of the world, as wee came in.

Man, is Microcosmos; or an abridgment of the world:
Hee hath Heaven, resembling his soule.

Earth, his hart, placed in the middelt as a Center.
The Lute, it is like unto the Sea, whence floweth y:
kindly springes of blood.

The Dramie, like the Sunn, giveth the light of vnder-
standinge, & the senses are sett round about, like
the Starre.

The hart in man, is like the root of a tree,
The Organe, or Lungs pipe that cometh of the left
cell of the hart, is like the stocke of y: tree, wh^{ch} de-
vids it selfe into 2: parte & thence spreads abroad
(as it were) sprayer, & boughes into all the body

The head, is called the tower of the mynde, the throne
of reason, the house of wisdom, the treasure of y:
memory, the Capitall of Judgment, y: shopp of
affections.

The hart, is the seate of y: soule; & Conscience, is the
gulle.

Birtne, is a bragge; Glory, a glaze;
Honour's Earths pompe; ^{Riches} Beauty, a gaze;
Fame, is but wynde; Beauty, a flower;
Pleasure a danze; y: world, a bowen;

A Soules sauinge Dialogue; betwixt a trembling
Sinner, & a comfortable Deuine; made, the. 20. of May.
1643. by me William Leighton. at Hattfield. in.

Sy. / Reverend Sir,

When I looke up towards Heauen, & behold the firma-
ment, wherein God hath placed the Sunn (in his glorious
splendor) to rule the day: And seated the Moone
in the azure spangled Canopie of Heauen, to governe
the night: Then looking downe on the vast cir-
cums of the fruitfull earth: And the bounded
Ocean of the raging Seas: all (Globelike) hanginge
vnder the Heavens, even by nothinge, but by the pro-
vidence of Gods word, I stand amazed.

But, when I enter into Consideration, of my extreame
deficiency in performance of holy Duties to my God
(who hath framed all this delightfull powere onely
for the use, & pleasure of me, base, rebellious, and
ingratefull man?) I tremble to thinke in how great
an arreare I am fallen to the High Auditor of
Heauen: And since the best of my dayes, and
actions, cannot bee better compared then to an howe-
glass: wherein, each sand that passeth multiplies a
Syme: O wretched man that I am, who can deliuer
me from the bodie of this death: for, the Lawe of
God tells me plainly, y^t that soule w^{ch} Symeth shall
surely dye. Ezk. 18. 4. How then can I (who am
the greatest of Symers) live. 1. Tim. 1. 15.

Deuine.

Sir, know this; that if you onely looke upon the fill-
ing letter of the Lawe, (w^{ch} tells every disobedient, and
willfull Syme, y^t all the curses which are written in
Gods booke, shall fully, & absurdly light upon them, &
that their names shall for ever be wiped out of y^e booke
of life. Deu. 29. 20. And bee utterly deprived from
the forgiveness, & comfort in the Almightye presence.
2. Thes. 1. 8. 9. And be cast eternally into Hell tor-
ments, & utter darknes. Math. 8. 12. Then, St. Paul
tells y^e, that all your hopes of happines, are lost; because,
when y^e Lawe appeared, syme reuiuers, & y^e Syme dye. Rom. 7. 9. Rom. 5. 20

Which Law, was only added, because it might breed
a firmour in the hearts of Transgressors not to symne: &
it was ordained by Angells in the hands of a Mediator.

X^t is Rom: 10/4:13.
y: end of y: Lawe.

This Lawe was our Schoole-master to bringe us unto
Christ, y^t wee might be iustified by faith. wth Christ;
was preordained, & promised, to come of the seed of a
woman: to be our Saviour: & to be slayne for the syns
of man-kinde, before the foundations of the world were
laide. gall: 3:19. / Ren: 13:8. / though not manifested,
untill the latter tyme; to shewe the life of y: Gospell.
1: Pet: 1:20.

But with drawe y^e your eyes, & hart from y^e thought, &
sight of condemning syn by the Lawe; & dart them
up into Heauen, to Iesus X^t the almighty God of mercy,
& compassion: Hee is y^e bright morning Starre, who
can guide thee to salvation. / Ren: 22:16. / Hee is the

Ren: 8:3:4.

(not god, but man,
by syn he gat death,
& were it not for
X^t death; syn would
never goe out of the
world againe.)

only Mediatour betwixt god the father, & man the
synner: 1: Tim: 2:5. / Hee took not on him the nature
of Angells; but the seed of Abraham. Heb: 2:16. And
came into the world (through the wombe of a virgin)
only to save lost synners. Math: 15:24. / Isa: 7:14:16.
Hee y^e was Kinge of Heauen; came downe to be Kinge

as foule things are
washed, & made
cleane in water:
so, y^e souls of the
faithfull doiled
with synne, are
washed, & made
cleane in a spi-
rituall sense, by
the blood of X^t.

of the earth, to teach Kings humilty. Math: 21:5. / Ren: 19:16.
2: Cor: 8:9. / Hee went clothes of blood, to see man so
willfully bent to impieties, & transgressions. Ior: 48/31:32.
And, out of most compassion; hee took the full, & intol-
erable burden of mans syn upon his owne shoulder,
(who was in himselfe without synne.) Isa: 53:5:12.
2: Cor: 5:21. / 1: John: 2:2. / Hee trod the wine press
of his fathers fury, & by his owne arme hee brought to
himselfe salvation. / Isa: 63:3:5. / And, so became a
ransome for all true beleevers: 1: Tim: 2:6. / By giv-
ing by his hart, chiefe blood for man, upon a most ac-

X^t, by his buriall, per-
fumed the graves of
his p^r: making them
wth wth perfumes to
Hell: / Gal: 3:13.
Ren: 1:18.

curfed Crosse: gall: 3:13. / And in his grave, hee buried
with him all our transgressions. Coll: 2:12. / assuring
us, that as by Adams transgressions, all mankinde became
synners; so, by the death of X^t, shall all beleevers be made
righteous. / 1: Cor: 15:21:22. / Hee it is, y^e saith of himselfe,
I am hee y^e lieth, & was dead, & should I am alive againe
for evermore: & I have y^e Keys of Hell, & death. Ren: 1:18.

1:14:1/3.

Then, lett neither thy syms afright thee: nor the Gravel
afflict thee; since thou hast Christ Jesus for thy
Redeemer, gall: 1:4/ for wth hee requirede nothinge
from thee, but, that thou love, & feare him, with all
thy hart, & with all thy soule. / Joshua: 22:5/

for sleeping but
a short death, and
death, is but a long
sleep. / on.

Symmer.

So had I a spirit to forment, & frequent prayer; and
could live, as perfect Job did, in the continuall fear
of God. Job: 1:1/ Or, as godly Paul did, within the
compasses of a good conscience. Act: 23:1/ Or, as
righteous David did, who was a man after Gods
owne Heart. Psal: 1:2/ then might I rejoyce with
some comfort. But, for mee Lascivious soules,
who am dayly accustomed to doe evill. Gen: 13:23/ &
blush with shame, to thinke howe my iniquities are
increased, groweing, even up to the Heavens. Ezra: 9:6
for I have drunk iniquity, like water. Job: 15:16.
& grievously rebelled against my god. Lam: 1:20/ &
have bene weary of his wayes, & neglected to call vpon
him by my prayers. Isa: 43:22/ O, what shall I doe
to be saved? Acts: 2:37/ Howe can I hope for mer-
cy; when god himselfe saith, how shall I pardon this
symms? For: 5:7/ w^{ch} makes mee, as a troubled Sea y^e
cannot rest; since I finde no waye for peace, to my
soule. Isa: 57:20:21/

as, knowe I do w:
out zeale and
y^e rottenness of y:
heart; so, both a
zeale without hye-
wile, the weak-
ness of y^e heart.

Job: 22/5.
will all count to me:
and religious liues
but, will neglect to
obay religious Lawe
grace, & integrity
will not admitt
of an unworthy new-
trality.

Devine.

Good S: see you not thus dejected; but, (like one of
Dauids worthys) let it be your chiefest glory, & comfort
rather to be honoured with the badge of Abrahams
faith; Heb: 11:8/ then branded with the bare note, of
Caines dispaire. Gen: 4:13:14/ rather religiously, hope
for salvation with David. Psal: 71:5/ then Dimill-
ishly, betraye thy own^{soule}, like Judas. Math: 27:5/
And, because I would not leave y^e in languishing
doubts, but bringe y^e in faith to an Anchor on some
rocks of salvation: / observe I beseech y^e this, eight
fearefull back-slydings w^{ch} befell, our gods owne pecc-
lior people; & thereby, take courage suddainely to use
thy best endeavours (as they did) for present repentance;
& then, I dare assure thee of gods pardon, in, by, & through
Jesus X^t whom y^e Almighty raised from y^e dead to be a
Saviour, & a forgiver of syms to all faithfull beleev-
ers. Act: 5:31/

though thou hast
Lyc: 38: yeares in
y^e bed of thyne
infirmities, yet
if god please, hee
can bring thee
to y^e goal of sal-
vation. / John: 5:
5:6:7:8/

8. examples of first Drunkenness; a sym, next unto eternall se-
grosse Sym. in operation from God: pardoned in Noah: gen: 9: 21.
8. General thil- Lying; a sym, able to locke up the gates of Heaven
Dren of God. / From mercy: pardoned in Abraham: gen: 20: 2. 11.

III Encest, that unnatural commixture betwixt
God hath alwaye, an parents, & children: pardoned in Lott: gen: 19: 33. 35. 36.
Eye to see; an eare to heare; & a hand, to register all our
Murder, & Adultery, both of them, most crying sym, yet pardoned in David: 2. Sam: 11: 2. 3. 4. 13. 19.
actions; whether they be good, or bad: Idolatry; a sym, y^t would set me to throne god:
& accordingly, doth yet pardoned in Solomon: 1: Kings: 11: 4: 31.
equite them: Perjury; a sym against knowledge, by willfully
pro: 15: 3. / forswearing; yet pardoned in Peter: Math: 26: 70. to: 75.
Exo: 32: 32. 33. Blasphemy; against X^t, & the Gospell: (not against
y^e holy ghost: Math: 12: 31. 32. y^e is neuer to be pardoned)

III yet, the former, were pardoned in Paul: Act: 26: 5: 9: 11: 14.
Contumacious, & oppression; pardoned in Zachous:
Luke: 19: 2: 8.

(Let thy hart, & tongue
Enter goe together in
y^e ways of honesty, &
truth: & let all thy
actions, be as cleane
from hypocrisy, ly-
ing, & dissimulation;
as, thou wouldest
have thy meat from
poyson.)
III This greatest Springe fyde of pardon, & Comfort;
came in upon their soules, in the lowest ebb of their
distresses: whereby their harts were then made more
capable of true Consolation, then euer they were
formerly. 2. Cor: 1: 5. / even as a tree; the more it is
shaken, the firmer it fixeth. so, by staggering doubts;
god (in the end) fasteneth the evidence of our beleefe
by his grace more strongly: as in Job: who in the height
of all his calamities, & torments, was much troubled:
yet, hee was so farre from despairing, that he cryed
out saying, though the Lord kill mee, yet will I trust
in him, but, will daily trust in his mercy: Job: 13: 15.
& our Saviour X^t himselfe, in respect of his humanity,
& the intolerable burden of Sym wh^{ch} hee bore for man-
kinde, was in doubts, & feared: not of death; but, least he
should be deprived from the presence, & comfort of his
father, for mans transgressions. Heb: 5: 7. / saying, O
my father, if it be possible let this cupp passe from mee.
Math: 26: 39.

III y^e depth of mans ex-
tremity wants: is y^e
fittest opportunity,
for god to relieve.

III Therefore, by any means take heed y^t y^e doe not despair
in Gods mercies; for, thereby, Judas did more highly dis-
please God, then, in betraying his Master; but rather

Wrestled with flesh & blood against diſſaire; as Jacob
wrestled with ^{an angel} & would neuer giue him ouer, untill hee
had obtained a spirituall victory. gen. 32. 24. 26. 28.
so St Paul wrestled against the rulers, & powers of dar-
knes, & spirituall wickednes in high places. Eph. 6. 12. 24.
so Job; hee foyle the Diuill that challenged; & baffled
him att his owne weapons. Job. 1. 8. to. 22. Job. 2. 3. to. 11.

Let theis victorious Champions animate thee, to bend
thy hart, & all the faculties of thy soule to oppose the Diuill
who mounts wth horrour, & diſſaire, as his cheefest ob-
iects, to subuerſe & demolishe thy faith, & repentance.

This Satanicall Diuill; for his subtilty, is termed a
Serpent. gen. 3. 1. / for his Malice (against gods Samts)
a great redd Dragon. Reu. 12. 3. 17. / for his strength,
a roaring Lyon. 1. Pet. 5. 8. / for his hypocriticall
deſuſions, the Father of Lye. John. 8. 44. / & for his
independence, ^{he may be} a bold intruding Courtier. Job. 1. 6. 7.

Make thy humbly supplications (both night, & day) that
the Lord would be pleased to giue thee such a true re-
lenting hart, wth may take a full, & deepe impression
in the comfortable promises of his reſtrayning grace,
growe nigh, & saue nigh graces. Pſa. 51. 17. / & that hee
would be pleased, so to refresh the ſicke languishing
soule with the heavenly dewes of his spirit; y^e by the
dunne power of it's illuminating beames, y^e iaculati-
ons of thy inflamed soule, may bee exhausted, & be-
come to the celeſtiall Throne of his glory. Reu. 7. 17. Col. 3. 18.

Then, shall those darke, & misty clouds of Sym, & igno-
rance; w^{ch} (by the diuills dayly aggravations) do so pre-
sumptuously interpoſe betwixt gods loue, & thy faith;
withdrawn, as the prayle of the Lawe was; & as liuely
laid open to thy comfort, as the heavenly beame of the
Gospell. Coll. 2. 14. 15. 17. / Heb. 9. 1. to. 15. / Then, shalt
thou knowe, what is the fellowſhipps of that mystery
hydd in God from the foundations of y^e world. Eph. 3. 9. Rom. 16. 25.

(w^{ch} meaning was) y^e w^{ch} should serue god accordmg
to y^e gospell in newnes of spirit w^{ch} begett life. Rom. 7. 6.
& not accordmg to the letter of the Lawe, w^{ch} killeth
Dead. Ezek. 18. 4. / Into this mysticall secrets, the Angells,
& prophets (being ignorant what it meant) made diligent
search. & yet, (untill y^e publique manifestation thereof by
y^e latter prophets) they eſted unsatisfied. Rom. 16. 26. 1. Pet. 1. 10. 11. 12.

Though y^ewert as
wicked as Ahab, yet
diſſaire not; for his
humblings took away
his strength; for his
like. & they fell at his
sides days upon his
kne. 1. King. 21. 29

A liuely faith in
it is like powder to a
bullet. or, as a floure
w^{ch} the longer it burne
th, y^e rather it groweth

4th. 30. 10.
Jer. 32. 39. 40.
2. Pet. 3. 18.

Looke how farre thou art from finding of repentance in thy selfe: so farre art thou from any assurance of finding of Mercy from X^e. ^{III} Therefore, seth to rectifie thy tyme past, with true Repentance: Look to thy tyme present, with more diligence: & for thy tyme to come, with godly providence: For, if thou wouldst have y^e. Almighty God to turne away from thee, the evill of affliction: assuredly, thou must first wholly turne away from thy selfe, the evill of transgression. / I praye God strengthen, settle, & perfect y^e. in his Grace, for ever, more. 1. Pet. 5. / 10. / Rom. 15. / 13.

^{III} Symond. / When I at any tyme goe about to settle my Devotions to praye either in publique, or in private: Oh Jesu, What a dull opposition doe I finde in all my members: I have ignorantly mocked at gods my misters, & at y^e. zealous of this righteous ones 2: Chron. 36. / 16. / Jude: 18. / 19. / I have fervent prayers from the soule from this cheating Banister of this world. / ^{III} Math. 13. / 22. / When I at any tyme goe about to settle my Devotions to praye either in publique, or in private: Oh Jesu, What a dull opposition doe I finde in all my members: my thoughts, & eyes, w^{ch} should bee, the winged Mercuries to carry up my prayers to God: are then most subiect to wander, & roame away from heavenly Motions, to earthly Vanities: My hands, & knood, growe weary of that due reverence, w^{ch} they owe their maker: & every facultie of my soule growes stupid. / When I goe to Church with an intent carefully to heare, & make use of Gods word preached unto mee: I retorne home againe, as if I were full as I went: it takes no more impression in my heart? then the seed (in the parable) did w^{ch} fell amongst thorns: it is presently choaked up, either by my vaine worldly imaginations, or sleepy lethargie; w^{ch} makes mee forgett all, before I can fixe, & digest any. / By which ill signes, I feare that faith (w^{ch} is the Anchor of all godly hope, & saving grace) is wanting in mee: gods spirit is wholly departed from mee as from Saul. 1. Sam. 28. / 15. / & that god hath hardened my heart, & blinded my eyes, that I should not bee able to discern the means for conversion, Deu. 2. / 30. / This makes me doubt, y^t my unhollowed prayere may rather bringe a curse then a blessing to my soule, because god tells mee, when yea praye I will not heare, & when y^e. should be your hands, I will not see. Isa. 1. / 15. / For, y^e. hearts have byme hardened with y^e. deceitfullnes of Sym. Rom. 2. / 5. / These objections, being my dayly infirmities, what assured comfort can I finde, to ease my afflicted Soule.

ruine.

But I cannot deny, but y^e your objections hitherto are
breaths in Scripture: yet let mee tell y^e to your com-
fort, y^e they are high mistakes in y^e of gods intents, to
whome hee propounds them. Those detentions from god
were onely cast upon impudent, & most subtile
hypocrites, who dare willfully defie God, & godlines; by de-
lightfully living all their whole lives in a peevish
frowne, as in: Heb. 10: 26: 27. a people that are settled
on the Lees of their hymns. Zeph. 1: 12. This, dare saye,
Why should wee grieve for hym: wee will follow our
owne lustfull Delights. For. 2: 25. / Wee will not serve
god, nor walk in his troublesome wayes: wee love no
other paths; wee will finde out where Jer. 6: 16. / Who?
or what is God, that wee should obey his voyce, wee
knowe him not. Exo. 5: 2. / Job. 21: 15. / It is in payne
that wee have kept his ordinaunce; & what can it pro-
fit us to god-mourne fully. Mall. 3: 14. / God, neither
sees our wayes, nor myndes our actions. / Ezek. 9: 9. / Ps. 10: 11.
May say they, is there any god at all? Psa. 14: 1. / Or, if
there be a God, can hee see our hymns through the
Clouds? Job. 22: 13. / Such as this; are not any wayes
fearfull to offend God by the greatest impietie; but,
dare blaspheme him to his face; as the Devils did.
Mar. 5: 7. / This dare turne the grace of God into lace-
mouthe: & deny the saving meritts of Jesus Christ.
Jude. 4. / voluntarily casting away their first faith. / 1. Tim. 5: 12.
This prophane Elus, will be well content to sell their
Heavenly birth-right, for any earthly pleasure. Heb. 12: 16: 17.
This are the strangers, who are depriv'd from the
benefitt of the Covenant in god mercifull promises:
having no hope of salvation; & with y^e comfort of the
spirit of God (at all) in this world. Eph. 2: 12. / &, after
their deaths, they are assured of Damnation. / Jude. 4.
And, although god almighty (in justice) doth pronounce
his wrath against all hymers, yet (in mercy) to his
chosen people, hee makes this comfortable exceptions. / If
that nation against whome I have pronounced my
wrath, shall turne from their evill wayes, & repent, then
will I repent me, of y^e punishment I intended to bring upon y^e.
Jer. 18: 8.

sym w: cartrops.
Isa. 5: 18: 19.

Note: y^e God can-
not shew mercy
unto a peevish
because, hee is y^e
god of truth, and
justice.

Jer. 8: 7: 10: 11: 16: 19
21: 22.

Jer. 18: 8.

Therefore, walk in the narrow path to Heaven: And crowd not in the broad way to Hell. As I have said the Lord, I have no pleasure in the death of the wicked: but that he turn from his evil ways, & live. Therefore turn ye, O turn ye, saith the Lord, for why will ye die, O house of Israel. Ezek. 33:11.

Now, by this afore said Comfort, let me assure thy churishing soule, that (if thou wilt truly repent) - God hath not appointed thee to wrath, but, unto salvation: by this evident reason, w^{ch} I finde to be working in thy soule after a godly measure.

first; To remove the strange, & horrid objections w^{ch} you have forged against your hopes of Comfort: then, the earnest desire y^e have, to hunt out some way to be delivered from y^e darknes, w^{ch} made Solomon cry out. a wounded spirit O Lord, who? is able to bear. Prov. 18:14.

or as I saw in y^e y^e ly: not still in your horrors of conscience, as Saul, & a drunken, & churlish Nabab did; careles, & inconsiderate, (36:37) whether (after death) thy soule goe to Heaven, or Hell. 1 Sam. 28.

But, I finde y^e labouring (like a true lively christian) to work out your salvation with feare, & trembling. Phil. 2:12.

Deside; let me tell y^e to y^e comfort, that the best of Gods gr^{ts} have bene taken in this dangerous mist, & fogg of darknes; god doth cloud them in it, on purpose; not to confounde them, but, to purifie them, y^e they may be able to discern the drose of synne, from y^e purity of godliness. This made David (a man after gods owne

& Conscience; is y^e hart) & one who thought himselfe so surely settled y^e his soules pulps. could never be p^{er}mov'd, or troubled. Psal. 30:6. yet, when god did but turn away his face, David cryes out, I am afflicted, & ready to dye from my youth: while I suffer thy terror, I am distracted. Psal. 88:15.

There is doubtfull (as y^e are) whether ever the Lord will be mercifull to him againe? Psal. 77:7. 8. 9. 10. Verse, he cryes p^{er}cain, confessing, y^e it was the infirmity of his flesh. By w^{ch} y^e may see, y^e the graces w^{ch} shyne in us, are but as a borrowed light from the Sunne: so, y^e unless God will please to shyne secretly, & give light to irradiate our graces, they will never appeare to assure, or comfort us; for, without Gods Spirit working in, & enlighten ours, our graces have no force in them. Rom. 8:16.

By this former examples; persuade thy self; that
thy hart, wth y^e so much feared god had hardened, is
not a dead, obstinate, stony hart, as pharaohs, or Sihon
the King of Heshbons was. Deu. 2: 30. neither is god
utterly departed from thee, as from Saul: for, I finde
thee rather flying from, then seeking after comfort from
the Diuine, as he did. 1. Sam. 28: 7: 15: 16: 19: neither,
art thou in utter darkness as Cain was. gen. 4: 11: 13.
or, as other exprobrate y^e are quite lost in Sym, 2. Cor. 4: 3: 4.
but, as a Chylde of god, clouded wth the rodde of a father
by correction. The bowells of the Lord, may as lovingly
& intirely carme for thee, as they did for Ephraim,
vnto whom (in mercie compassionate love) hee pro-
mised mercy. Jer. 31: 20. & such was Davids offence
lowe, to his Son Absolon. 2. Sam. 18: 33.
God punishe his electd ones, by such like afflictions;
w^{ch} are the true fiery tryalls. 1. pet. 4: 12: 13. Teaching
them to knowe, that the directest, & safest way to go
to Heauen; is to sayle by the Gate of Hell, in storms
& Tempests. Isa. 38: 16. God telle his choson ones, y^e those
whome hee doth correct, hee will make his children,
& heires to his Kingdome. Pro. 3: 12. Rom. 8: 17. but,
for such as hee thinke themselves worthy of care, or correction
from him; hee promiseth them bastards. Job. 12: 6: 8.
To his owne, hee most pittifully cries out, O thou afflic-
ted tosed with Tempests, & not comforted, be should, &
will laye thy foundations with Saphires. Isa. 54: 11. &
though thou hast lye amongst the potts, y^e shalt y^e
be as the wings of a Dove, covered with siluer, and
gould. Psa. 68: 13. for, I haue heard thy groans, & am
come downe from Heauen to deliuer thee. Acts. 7: 34.

By thus condemning
thy self; before god
guilty of sym. y^e
shalt obtaine saui-
ng, & absoluing gra-
ce.

117

Though x^t dyed to
save symers; yet
we are to take his
corrections, as medi-
cines to cure our
dayly infirmities.

118

Gods Court, must go
vnder y^e fiery tryalls
of y^e flayle, y^e fann,
the millstone, & the
oven; before it can
be made gods bread,
or fitted for his
Table.

119

Gods children, may
be compared vnto
Cantabryle w^{ch}
the more it is trodd
downe, y^e fresher,
& hieuer, it spring-
eth up againe.

36
Symmer.

O this Heauenly place of Scripture, w^{ch} you haue so
effectually proued, & assured (as peculiar to my sal-
uation) hath much inlightened my soule wth comfort;
that I now finde ease; & my troubled thoughts much
disburdened. Yet, I desire satisfaction in some
other questions; wherein (by reason of my ignorance)
I am languishing in much trouble, & doubts. / On.

first; that y^e would bee pleased to resolve mee
what true faith is: & whether a man may have
the exercises of grace, & faith working in his soule
& yet bee not knowe of it; & (if a man maye have
them secretly hydden) teach mee howe I shall
deforme them in my selfe; & then, howe I may dis-
cerne them in others; for as yet (though I hope
well) I cannot finde faith settled in my thoughts.
w^{ch} Desirency, draweth many fears, & doubts upon my
conscience, because S^t. Paul saith, what so ever is
not of faith, is synne; & in taking the blessed sa-
craments: hee y^e doubteth of salvation is damned;
because hee eateth not of faith. / Rom: 14: 23.

Deuyne. 1. Faith; in it selfe, is miraculously founded (as the earth
was) even of nothinge; & yet it beareth up, all
the waighty Masse of synne. Faith, it is like howe
y^e cannot beleue y^e there is a unity, in
y^e Trinity of y^e God: is the substance of things hoped for, & the evidence of
or, y^e doubteth of y^e things not seene. Heb. 11: 1. for example: to beleue, y^e
verity, in any ar- the whole world was made of nothinge, & that it hang-
guments of y^e Creed: or eth in the ayre by nothinge, but by y^e providence of gods
y^e saving Meritts words. Psa: 33: 6. Job. 28: 7. 8. 9. this is faith. / to be-
of Jesus X^t. or, doth leene withoutdoubt, that all w^{ch} is written both in y^e
willingly give way old, & new Testaments, are gods words misquered into
to any one persons the patriarchs, prophets, & Apostles, & that every tittle
Synne: This man is of Canonicall Scripture, is truth. 2: Tim: 3: 16. / 2: Pet: 1: 21
without faith: & in & that the plagues of God, w^{ch} are written in the Bible,
great danger of shall fall upon such as shall dare to add any thinge
Hell torments. / more thereto, or detract any whitt from it. / Rev: 22: 18: 19-
nay more, if any one shall (knowingly) pervert any
Gods word; may bee text in gods word to a false, & wicked construction, hee
compared unto a shall be accursed: gall: 1: 8: 9. / this is true faith.
two edged sword, it doth only defende Hec y^e hath true faith: asketh of God for any thinge: hee is
y^e god, but offendeth y^e in want; & is assured (in gods good Synne) hee shall receive
wicked. it: because his faith is fixt on gods promises, & without
any doubtings. Gam: 1: 6. / Math: 21: 21. Therefore, should
fast thy faith without wavering: for god y^e promiseth to

believe thee, is, & for ever wills, faithfull. / Job. 10:23
But; if thou wouldst be a disciple of god, & yet (with
St. Thomas) thou wilt not in thine hart believe that
X^t Jesus is risen from the grave to save Symone; then
(except thou, as hee did, might see, & feel his wounds;
then Gods Ministres may boldly call thee, as Jesus did
Thomas; a man faithles. John: 20: 25. 27. / Christ (to
encourage us to gett sound faith) tells us in: 29: verse.
Blessed are all they y^t have not seen, & yet believed.
Hee y^t wandreth in his faith, is like the wand of a
Sta, now at quiet, but unstable in all his actions;
lett not such a one thinke, y^t hee shall receive any
thing when hee prayeth, because hee wants faith.
Jam: 1: 6. 7. 8. / God will spewe out such like warme
faiths. Ren: 3: 16.

It is a more sure
faith, to believe wth
out a feeling cause;
thin with it. /
Math: 17: 17. 19. 20

y^t is sound faith
1: Pet: 1: 8. 9.

Hee asks a milke.
Jam: 4: 2. 3.

2. Secondly; whether a man may have the exercise of
grace, & faith working in his soule; & yet, not know
of it; to this I answer, y^t they may; as thus.

As, the influence of Gods favour may rest upon thy soule;
though the light, sight, & sense thereof may be with-
drawne: so, the power of Grace (in like manner) may
bee remayning in thy hart, when the light, & comfort
thereof is wanting. as gen: 15: 12. 13. 14. 16. / Isa. 59: 9. 10. 11.
yet, assure thy selfe, y^t at a tyme when y^t little thinke
of it, God will send his spirit to worke upon thy soule,
w^{ch} shall demolish, & cast downe all thy strong holdes
of carnall reasonings, & erect a Thron^e in thy hart to esta-
blish faith. w^{ch} faith, shall (then) fully persuade, & assure
thee, y^t thou art justified in Gods grace; & in a hopefull
way of glory. Rom: 5: 1. 2.

as a ship y^t rides
at Anchor, though
it may rocke to, &
fro, yet is it safe
for y^t maine. so
it is wth a conuinc-
ed soule: it is
safe for y^t maine.
yet is it trouble
& tossed with doubt
& feares, but, the
Anchor is in
Heaven.

Rom: 8: 24. 26.
27. 28. 33.

not (as yet) finde this measure of faith abounding in you;
yet be not dismayed; for, as the scruple of Gould, may be
Gould so well as the whole wedge; so, thy faith (though but
as a graine) may be true faith, so well as y^t greatest mea-
sure: & hee w^{ch} hath any faith, hath gods holy spirit abiding
in him: & hee y^t hath gods spirit, is in X^t Jesus; & hee which
is in X^t Jesus, shall never suffer Damnation. / Rom: 8: 1. to: 12.

every one y^t doth right-
eously, is borne of
God. 1: John: 2: 29.
& hee y^t is borne of god
cannot sym; y^t is, can
not sym mortally.
1: John: 3: 9. / Rom: 7: 20

3. Thirdly; let me instruct thee, how thou shalt be able
(if thy selfe) to iudge, whether the spirit of faith bee
working in thee yea, or nay. / 2. Cor: 13. 5. / *pro: y. selw.*

*As none can iudge
the sum, but by
solfe: so, none can
iudge of y. worke
y. spirit, but by the
spirit of god.*

Knowe, that god is love, & hee y. dwellth in love, y. is
doeth to others, as hee wisheth they should do. unto him
dwellth in god, & god in him. 1. John: 4. 16. 17. / Hearby
knowe we the spirit of truth from the spirit of er-
rour: by our obedience, & willingness to performe gods
Commandment. 1. John: 4. 5. 6. / If gods spirit bee in y:
it will make y. to walke in the ways of god: crucifying
thy fleshy members, with all such like affections, & lusts.
to hate worldly vanities: but, it will make thee delight
in love, & charity, peace, longe suffering, gentlenesse, in-
meeknes, in temperance, & sobriety, for against such
there is no law. / gall: 5. 19. to: 26. / *Then, if yea knowe
these things, & doe them willingly, & rightly according
to the uttermost of thy power. / John: 13. 17. / Then, shall
God spirit beare witness with your spirit, y. yet are y.
children of god: & ioynt heires, with X. Jesus. / Rom: 8. 16. 17.*

*Happy is y. man, y.
is least knowne in
y. world; so y. the
truly knowe god,
& himselfe.*

*The white stone, or
Rev: 2. 17. becometh
by having a lively
spirit.*

The naturall man, receiveth not the things that are
spirituall; & because hee cannot discern them, therefore
hee slighteth the wo. of them, as foolishnes. / 1. Cor: 2. 13. 14.

4. Fourthly; to shew thee (as farre as I am able) how thou shalt
discerne the spirit of saving grace, & faith, in another
person: though this knowledg is very uncertaine to
iudge of. for, as no man knoweth the secrets of god but y.
blessed spirit; so no man knoweth the things of another
man but the spirit of man w. is in him. 1. Cor: 2. 11. / &
mans hart is deceitfully wicked about all things: who
can knowe it? / Jer: 17. 9. / Yet thus y. may iudge of y.
by their fruits; Math: 5. 16. / p. 7. 16. to: 20. / By their love
on to another. / John: 13. 35. / By examination, in points of
their faith. / 1. Ths: 3. 5. / Thus, may y. knowe y. cause
by the effect: / But, without an extraordinary reve-
lation, as was shewd unto the prophet, concerning y.
death of Jeroboams thyld. 1. Kings. 14. 12. / or of Paul
to be called a chosen vessel by Damianus. / Acts. 9. 13. 15.
none can have an infallible knowledg of another.
Therefore, hope y. best, & leave iudgm. to y. Deformer of all Harts.

*Pro: 20. 9.
The surest proofe
externally to iudge
of any mans life
religion is, by the
qualities of his
familiar acquai-
ntance: & becometh
friends.*

*1. Cor: 1
pro: 2
exam
1. Sam
2. Ki: 5
Acts: 9*

ymmer.

I am now to give my Almighty God most humble thanks
in that he hath opened my eyes & blinded ignorance,
& led me home to his salvation, by a heavenly bypath,
which I never dreamt of, or knew before: & thereby, he
hath most bountifully made all my darkness light: / Isa:
42:16 / Isa: 45:8. And, now I finde the dull clouds
of my owne ignorance, vanishing away from my soule;
& the lively spirit of Jesus X^t my Saviour (like an om-
nipotent Conquerour) taking possession. And (to my
great joy & comfort) hath most fatherly reucaled
unto mee (by this seuerall texts following) what the
true knowledge of a regenerated, or new borne
man is: & howe the delightfull progress of their liues
are spent: & I beseech God mercifully his grace in mee,
that by the power thereof, & my owne willing industrie
I may continuall walk in these celesticall paths,
according to their godly examples.

I am also, to thank y^r learned instructions, as the only
instruments (vnder God) for my conuersion; / & to mee
y^r haue prouided y^r selfe the salt, & light of this world
Math: 5:13:14. The chiefe fisher (vnder Jesus X^t) to
take, & bring home my soule. Math: 4:19. The sweet
Barnabas of consolation, y^t hath laid my troubled soule
(that was) now, at rest with my god. Acts: 4:36. &
I yet humbly beseech y^e (during life) you will still
be the same exact workman, & vigilant watchman:
to looke in to my wayes, & keepe mee in the feare of god;
least my relaxing may proue dangerous; & the eye of
godliue, mark me out for an hypocrite. 1: John: 2:19.

Divine

I since it hath pleased almighty god to make me better
& more able for, & by my weak industrie; I will wth
his grace add unto your vnderstanding, some further
exhortations, & cauiats, to keepe y^e from falling into
the gulfe of spirituall pride. Knowe, y^e such men, are
quite out of the way, & in great danger to be lost; being
guided by ignorant, or false guides, this, will boast like
Ante-christ: 2: Thim: 2:4:11:15. / Pro: 25:14. But God you
followe St. Pauls rule of humility: When hee vnderstood,

The godly paths, of
regenerated man.
Col: 3:2:3:10:
1: John: 3:9:21:24
John: 3:6:21.
Pro: 4:18:
Psa: 118:24:25
Eph: 4:22:23:24
1: John: 5:4:5:
John: 1:13.
2: Cor: 5:17:21.
Phil: 3:3.
Ren: 20:6.

For a thousand,
Job: 33:23.

Eck: 33:7.
2: Tim: 2:15:16:25

his y^e glorieth; let him
glorify in y^e Lord.

1. Cor. 1: 12: 26:
27: 28: 29: 31:

Gods Myſteries all the highest, even from Heav'n: then
did he chiefly glory (not in his extraordinary gifts, w^{ch} he
mjoyed by gods callings, or revelations) but, he gloried
in his owne infirmities; that thereby, the power of X^t
mought test upon him. God foreknowing y^e spirituall
pride would befall Paul (as hee was synfull man) pro=
vided Satan dayly to buffet, & subiect ^{him} in that height of
extremity, that hee brought the Lord thre, that the
punishment mought depart from him: to w^{ch} god (see=
ing his feares) answered; my grace is sufficient for thee,
for my strength is made perfect in thyne, or in any other
synfull soules weaknes. 2. Cor. 12: 5: to 10. Belieue
not every spirit but trye whether they come from god
for many false spirits are gone out into y^e world. 1. Joh: 4: 1.
This (if y^e please to observe) y^e may knowe by their works;
for, doe men gather Grapes from Thorns: or Figs, from
Thistles; Math. 7: 15: 16: 21: 22: 23.

Rom. 11: 20:
Rom. 12: 3: 16:

False spirits.

And, that y^e may understand, that there are diversity
of false spirits reigning in man: take this few for
example.

1. Some; dream^e they are in Heav'n; when they should
cleane to the dust. This may have an humour from
the overflowig of the Gall, w^{ch} is hott & fire; or else,
from the pentosity of the spleene; either of w^{ch} they
conceale to be the spirit of Zeale. But, they are de=
ceived in both, by this reason, they call for fire
from Heav'n. Luk. 9: 54: 55. The other, condemns the
Mote in his Brothers eye, not deforming y^e beam in
his owne. Math. 7: 3: 5.
2. Some; live morally, & civilly well. Being innocent, &
mercifull,; iust, in communicative & distributive actions:
all this conditions are good indeed: yet, are they but
common gifts of nature, & observable in Heathens, as.
Rom. 2: 14. But, if all this actions, issue not out in
faith, they are then but y^e fruits of a false spirit.
Rom. 14: 23.
3. Some; are guided by their owne phantasticall dream^es, fol=
lowing their owne symple, & seduced Consciences for ghostly
divinity; yea may knowe from gods spirit, by their obstinacies.

4 Some; have an outward garbe, & shew of Religion,
w^{ch} indeed, is but mere hypocrisy. These, have only
a forme of godliness, on but they are inwardly contentious,
proude, blasphemous &c. The Apostle brands this
for reprobat. 2 Tim. 3: 2: to 10.

5 Some; seeme to bee enlightend with the spirit of know-
ledge: Their build requirims to their soules. This is a
good, but not a sanctifying knowledge. for Ananias:
hee saake like an Angell, yet, hee could not exampla-
rily say with John; howe by doe wee knowe him. in y^e
wee are obedient in the keeping of all his Commandm^{ts}.
or, with Paul, I haue liued in a good Conscience, before
god (from my conuersion) untill this day. 1 John:
2: 3: Acts. 23: 1.

6 But my desire is; that y^e should liue in a more blessed
condition. Learnt to stand, by thy owne faith valiantly.

as Abraham did. Rom: 4: 18: to 22: / & serue god with a
pure conscience; as Paul did. 2 Tim: 1: 3: / & bee y^e not
conformed to this world: but, bee y^e transformed, by re-
newing of y^e mynde to godliness. Rom: 12: 2: / serue god,
in newnes of y^e spirit: not, in oldnes of y^e letter. Rom: 7: 6:

then shall thy pathes shyne more, & more, untill the per-
fect day. / Pro: 4: 18: / Brng all thy actions to y^e light, &
thy deeds may bee manifested, y^e they are wrought in god.
John: 3: 21: / Then, shalt thou bee highly respected in gods
favour; & bee so powerfull, to wrestle with god for blessings;
as Jacob did. / Gen: 32: 4: / & euen laye his hands from exe-
cuting vengeance upon a Nation; as Moses did. Exo: 32: 10: 13: 14:

Then shalt thou bee knowne both of god, & man, by thy white
Rayment of innocent integrity. / Rev: 3: 18: / Rev: 7: 14: / Then
shall a heavenly paradize bee opened unto thee; & rest, &
allowed thee: the root of euill shall be cutt off: & corrup-
tion shall flye into Hell, for euer to bee forgotten. 2 Th: 2: 12: 13:

And least at any tyme hereafter, thou mayest finde thy selfe
(unhappily) seduced to wander out of gods narrowe pathes,
into the Diuills broad ones: & so trewant-like wast thy
precious tyme in fears, & dispaire of returning to
school againe for feare of punishment for playng.

Hee y^e will truly
seek to game &c.
& throw away all
this world; to pur-
chase the comfor-
table Joys of Hea-
uonly peace; & rest.
Rev: 14: 4: 5:

bee more fearefull
to harbour secret
syms; then, to receiue
publique shame.

Temptations smor-
thens: are as fire
the longer it burne:
th inwardly, y^e
more ferre when
it breaketh out:
therefore, crush y^e
in y^e heart.

so consider wth man,
as if god both heard,
& sawe thy actions.

in his gods Angell spirit
y^e people (y^e is off from
salvation: then, not
y^e oldest, or youngest,
but he y^e steps into
it first, is ready

mark, & make
of this Hea-
venly promise

repentance; make
the Divills mur-
der; but, y^e angell
of Heaven, to receive
Luk: 15: 7. 21. 22
(24)

See, with what pit-
tfull recalls, god
would willingly
reclaim^{ed} symon.

Ephe: 5: 14:
Rom: 13: 11

And now, I am
weary wth repent-
nigs. Jer: 18: 5. 6.
Math: 23: 37. O,
Jerusalem: how oft,

let this gentle calls, & promises of Gods mercy, and
pitty; assure thee pardon: (if, this day y^e will heave
his voice, confesse, repent, & amend.)

Jerusalem; wash thy hart from wickednes, & thou
shalt bee saved. Jer: 4: 14. / Let not your harts bee trou-
bled, neither feare yea any thing. John: 14: 27. / But come
unto me all yea y^e labour under y^e burden of y^e synns, &
I will ease you. Math: 11: 28. / Yea, though y^e synns
were red, as Searlett, yet will I make them white
as Snowe. Isa: 1: 18. / I will direct y^e in all your ways.
Isa: 61: 8. / I will cause my spirit to shyn in y^e harts.
& make y^e darkness of y^e understanding light. 2. Cor: 4: 6.
Isa: 42: 16. / I will seal y^e instructions by visions, and
dreams. Job: 33: 14. 15: 16. / & so fixe my Lawe in y^e hart,
y^e y^e shall knowe me to be your only God, & Saviour. / Jer:
31: 33. 34. / I will put my Lawe in thy hart; that my
word shall never depart out from thee. / Jer: 32: 40.

I will heale all thy backe-slydings: & love y^e freely. Hos:
14: 4. / And, if y^e will truly repent; I will fully par-
don all y^e former transgression, & so bury them in my
grave, that they shall never more rise up in iudgment
character to convince, & condemne thy tender conscience.
Isa: 40: 2. / Micha: 7: 19.

O, Jerusalem, wilt thou not yet be made cleane? when
shall it once bee. Jer: 13: 27. / now thou hast forsaken
mee, who will have pitty upon thee? Jer: 15: 5. 6. / Thou
hast bene weary of me, O Israel? Isa: 43: 22. / can I
then, pardon thee for this transgressions? / Jer: 5: 7.
yet, O Shunammite returne, y^e I may looke upon thee.
Cant: 6: 13. / Will y^e goe away from me? John: 6: 67.
O house of David, doe yea thinke it but a small thing
to weary mee with waiting. Isa: 7: 13. / Behold, I
stand at the doore, & knocke: if any will open, I would
willingly come into y^e souls, & suppe with y^e. Rev: 3: 20.
O yem of Sibmah, I will weep for thee, wth y^e weeping
of Gader. Jer: 48: 31. / What could I have done more, unto
my people. / Isa: 5: 1. to 5. / I am pressed under y^e burden
of their synns, as a Cart is pressed with sheaves. Amos: 2: 13.

The Grounds of saluation; or,

The lively expression, & difference; both for type, & power
full effects betwixt the Lawe of Moses; & the gospell of
Christ Jesus, our onely Saviour, & Redeemer. Ch. 1. Jo. 1.

When the Almighty god beheld, Adams fall from the
perfection of righteousness in which he was created. gen.
3. 26.

And, by his disobedience, to inthrall all his
posterity, in synne unto death. Rom. 5. 12.

Then, the great worke
god, out of his owne compassionate will, & pleasure, of redemption, &
solved, not to destroy all, but to elect some out of y^e saluation wrought

Amos 4. 11.

Mass of corruption, to be saved by the sanctification by the trinity, after
of his spirit to obedience, & by the sprinkling of the blood of Jesus X^t. 1. pet. 1. 2. Which X^t; & w^h the fall of Adam.

sanctifying spirit, were both ordained (according
to gods fore knowledge) though not manifested y^e
one for a Saviour. Isa. 59. 20. & the other for a com-
forter to mankind. Isa. 59. 21. before the creation

of the world. Act. 13. 8. And, although this god-
head, be distinguished into 3. severall persons; yet,
are they all 3. of one, & the selfe same substance;

& but one god. John. 10. 30. John. 17. 21. 22. 1. John.
5. 7. Phil. 2. 6.

This mystery of redemption, staggered the prophete,
& made them dilligently inquire, & searche out, what, & what manner of type, the spirit of Christ staggered the

This mystery; it
imagination of
the Angells, & y^e
prophete.

which was in them did signifie; when it testified be-
fore hand the sufferings of X^t, & the glory of y^e spi-
rit that should followe. into w^h obscuretie, the

Angells also desired to looke, as being therein igno-
rant, & unsatisfied. 1. pet. 1. 10. 11. 12.

When god sawe the synnes of man dayly increase, &
rise to the height of abominations: hee presented that
ever hee had made man. gen. 6. 5. 6. And, (in

(not God, but man,
by synne) brought
death into y^e world
& were it not for y^e
death of X^t (who will
vanquish y^e death)
synne could subdue
god out of y^e world
against.

fury) resolvinge to destroye all creatures from the
face of the earth. by a deluge of water. gen. 6. 7. 17.
Hee called unto him Noah; who (of a husbandman)

was a iust man, & perfect in his generations, & on
that walked with god. gen. 6. 9. (though once, hee
was overtaken with beastly drunkennes.) gen. 9. 21.

to whom, god gave directions for the building of an
arke to save himselfe, his wife, & children, with y^e
males, & females of all other creature, from a generall.

Before X^t ascended
to y^e holy place
to instruct y^e
ignorant: God
discovers his inten-
tions to man; by
dreams, & visions
gen. 41. 16.
Joel. 2. 28.
pro. 29. 18.

Noah the first shipwright: built the Arke of preſervation for man, and beaſts &c. Then, All waters fell downe from the Heavens most

Then, the waters fell downe from the Heavens most
violently; & the fountains of the Deeps were opened,
flowing for 40. dayes, & nightes, most abundantly.
& raised to that height, as in 150. dayes, the trees, hills,
& mountaines were overtopped 15. Cubits: drown-
ing all sorte of creatures living, but those preserved
in the Arke. gen: 7: 11. to: 24. / w^{ch} were 2: p^{er}sons 2: p^{er}

Then, by faith ob- In the 601. years, Noah, & all his family came forth
tained a good re- of the Ark to the drye land, & he dispersed all the
port: yet he caused beaste, fowles, & other creatures over the earth.
they not y. promise gen. 8. 18. 19. Then hee built an Altar, on w^{ch} his
god, having promise offerings smelt so saucy before the Lord. by his devout
but some better & thing for ps. v. the prayer, & thanks, for their delivrance, that god
without ps. should promised never more to curse the ground, or smite
not be made effect the living creature againe for his sake. / gen. 8. 20.
Heb. 11. 38. 39. 40. 21. 22.

Here, he gave Noah, & his children the Commandment, not to commit Murder. gen: 9: 6. / & made a perpetuall covenant with him, & his, (by the sign^e of his payme^t bowe fixed in the Heavens) that he would never more consume the world by waters. / gen: 9: 12. to 17: Noah lived after the Deluge, 350. yeares, & dyed at the age of 950. / no mention being made of his buriall. gen: 9: 28. 29.

At this tyme, all the nations of the earth spake in one language. / gen: 11: 1. / & were so extremely given unto synne, that they began to give god defiance, & to build a tower, w^{ch} they intended (for height) should reach unto the Heavens, to prevent, & secure their wicked actions, from gods punishment by a second deluge. But god confounded their works, & intentions, by misusing into them diversity of languages. & scattered them all abroad (confusedly) over y^e face of the earth. / gen: 11: 4. to 10.

After this, god called unto Abraham, who was ever reputed righteous (y^t is, endeavouring to be so) though tainted, with hypocrisy, & lying. / gen: 12. 13. / and made a Covenant with him, & his seed (out of which,

X^t Jesus came. / gall. 3:16 / that in it, all Nations of
 the earth should be blessed. / gen. 12: 1. 2. 3. / which
 Covenant, wth an inheritance, was confirmed unto
 him. 430 years before the Law was given unto
 Moses. / gall. 3:17. / This was the day, that Abraham
 rejoiced to see. / John. 8: 56. / then, he possessed the
 land of promise. / Heb. 11: 9:10. / And, to add to
 his comfort, more joy; god (after Sarahs longe
 barrennes) promised to give them a Sonne. / gen. 17:19. / & y^e south, & the
 att wth both Abraham, & his wife (in respect of their
 age) laughed scoffingly. / gen. 17:17. / gen. 18: 12.
 But (contrary unto their thoughts) Sara did beare
 Abraham a Sonne, in the 100. years of his age. /
 (thought it had longe before, ceased to be with her,
 after the manner of women. / gen. 18: 11. / gen. 21: 5.
 & they called his name Isaac; circumcising him
 the 8th day after his birth, as god had commanded.
 / gen. 21: 3. 4. / Now, god seeme the inuincible
 comfort that they both took in their sonne, God to try
 his faith. / tempted Abraham to offer for his only
 Sonne Isaac to him for a sacrifice. / to 10th att first,
 (thought with griefe) he most obediently condescend-
 ed unto, & had sacrificed him on the Alter wth
 he made on purpose on Mount Moriah; had not
 the Lord stayed his hand even in the very act. /
 by wth obedience; Abraham expressed a strong
 faith. / gen. 22: 1. to: 12. / as in. / Heb. 11: 8:9:10. / after
 this, he lived: 175. years in the feare of god: he
 dyed, & was buried with his wife Sarah, in the
 Cave of Macphelah, wth he purchased for his
 generations to bury their dead in, / gen. 25: 7. 8. 9.
 God; now behouldinge the p^{er}uall, & p^{er}uall
 mixt^{er} that reigned amongst the wicked in
 those dayes (they being poore of faith. / Heb. 11: 4:5:7.
 & ignorant that X^t the Saviour lived before Abra-
 ham. / John. 8: 58. / Hee called unto him Moses:
 a Shepard: who was then the meekest man living,
 & was a type of that humillity, wth X^t himselfe after
 his birth exemplified. / Rom. 5: 19. / Math. 11: 29. / Heb.
 5: 8. / 2. Cor. 10: 1. / & unto him, god gave that Law
 wth hee writt with his owne finger in tables of stone
 in thunders, & lightnings, to compell the people p^{er}uall

got promised to
 Abraham, in his seed
 in possession of the
 land of Canaan, from
 Dan. to the bay of
 Chalij. & y^e land of
 Ephraim, & Manasse
 & all y^e land of Judah
 unto y^e uttermost sea
 & y^e south, & the
 plaines of Jericho, y^e city
 of palmes tree, unto
 the river. / Deu. 34: 1. 2.
 3. 4. /

Moses, called,
 to deliver y^e com-
 mandments, wth
 thunder, & terror

God took Mose up to Mount Nebo, & shewed him all the Land, with his promise to give unto Abraham & his seed: & then he dyed in the Land of Moab, in the place which he said unto him, I will bury thee in a valley, but y^e knowest not the place: whereunto no man knoweth unto this day: because this people should not commit idolatry unto his sepulchre: hit was: 120. years of age, & lusty, when he dyed. / Exo: 34: 1. to 9. / Deu: 34: 1. to 9.

Xt. y. messia; came for, when Xt, the first borne sonne of god. Exo. 4/12:23: to publishe the Gaspell with ioye & triumphe. & the true Messia promised of old. Micha. 5/2: came into the world. Heb. 2/16: gall. 4/4: Then, was y. sameing gospell delivered by the Angells; not unto y. learned Doctore, but unto illiterate sheppardes; not in thunder, & lightnings, as the Lawe was given, to breed a terror in the hearts of the people; but, in ioye & triumphe. Luk. 2/9.10.11.13: to induce them chearefully, & willingly to observe, & followe those preceptes w. Xt. beganne to preach, & teach the Doctore in the temple at 12. yeares of age: Luk. 2/42.46.47: w. doctore was not spoken to destroye y. Lawe, & the prophete; but punctually to confirme them. Rom. 3/21.31: for, Heauen, & earth cannot passe away, untill every tittle of the Lawe, & the sayings of the prophete be accomplished fully. Math. 5/17.18:

17. 18.
 St. abolished the Ceremoniall law, because they were but shadows: y. not make any thing perfect. Heb. 7: 19. it bringe the substance, & the life. The reason why St. blotted out the hand writing of y. Ceremoniall ordinance was, because he knew they could not give life. gall. 3. 21. & because it could not make any thing perfect. Heb. 7: 19. it bringe but the shadowe of St. our substance. Coll: 2. 14. to 18. therefore, hee discharged our obedience therein, and took it out of the payle of our observations: & nayled it unto the trose of his passions. Coll: 2. 14. Rom: 3. 27. 28.

He himselfe, bring the end of the Lawe, to all that
 are faithfull beleevers. Rom. 10: 4: 13. The priest-
 hood being changed, there is made of necessity a change
 of the Lawe. The Lawe, is not carnall; but after the
 power of an endless life. Heb. 7: 12: 16. In the same
 sanctuary; divine ordinances were dayly offered by y^e
 priest without blood; but, in the Tabernacle, the high
 priest entred but once every yeare, & then, with
 bloody offerings; w^{ch} ceremony was a type of X^t our
 high priest oblations of his blood, for our synne:
 once offered for all the beleevers in the world.
 Heb. 8: 10. Heb. 9: 1: to 14. & the Scripture con-
 cludes all under synne. gall. 3: 22. Whosoever
 therefore seeketh to be justified by the Lawe, hee
 is fallen from grace. gall. 5: 4. gall. 2: 16. Nowe,
 since the Lawe, was but as our Schoolmaster, to
 bringe us out of ignorance into the waye of X^t; y^e
 we may be justified by faith. gall. 3: 24. Why,
 are yea still subiect to ordinances. Coll. 2: 20.
 Indeed, Moses Lawe tells us; that whosoever is able
 to doe these things (y^e is) to obey gods ordinances; hee
 shall live by them. Lev. 18: 5. But the righteous-
 ned w^{ch} comes by faith saith; say not thou in thyne
 heart, who shall save, that, is to bringe X^t downe
 from above: nor who shall damne, for, that is
 to bringe X^t up againe from the dead; if the Jewe,
 or the Greeke, shall call upon the name of Jesus
 in faith, hee shall be saved. Rom. 10: 5. 6. 7. 9. 12. 13.
 Hee, that intends to be a faithfull servant, and a
 zealous follower of Jesus X^t through the crosse of
 his fiery tryalls; w^{ch} are afflictions. 1: pet. 4: 12. 13.
 Heb. 11: 25. 2: Tim. 3: 12. Isa. 38: 16. hee must in the
 first place, deny himselfe, y^e is, all pride, & world-
 ly thought, or beleeve, in any meritt to salvation
 by obedience to the Lawe; for, St. Paul saith, by the
 deeds of the Lawe, no fleshe shall be justified.
 Rom. 3: 20. Moses saith; cursed be hee, y^e doth
 not performe every tittle of the Lawe. Deu. 27: 26.
 The prophet Ezekiel saith, that soules w^{ch} sayeth, it
 shall dye. Ezek. 18: 20. St. Paul saith, there is none
 righteous, no, not one. Rom. 3: 10. 13. & David saith,
 who can tell, how oft hee offendeth. Psa. 19: 12.

X^t did actively
 fulfill y^e Lawe
 & passively, dis-
 charge all our
 debts; otherwise,
 no fleshe could
 have bynd sande.

Those y^e embrace
 X^t by faith; will
 abhorre meritt

Rom: 9: 30-31: How then can any soule bee so stupide, as to be =
 where is boasting this? it is excluded. / by what Lawe? of works? nay: but by y^e Lawe of Faith. / Therefore we conclude, y^t a man is iustificed by faith, without y^e deeds of y^e Lawe. /
 Rom: 3: 27-28: Ephes: 2: 8-9: / Godly faith, is all- waies accompanied with hope, & charity, for faith without works is dead. / 1. Cor: 13: 1-2: 3: 13: Jam: 2: 17: 18: 21: 26: /
 This salvation, is obtained, by regeneration, & newnes of birth & life. /
 How then can any soule bee so stupide, as to be =
 believe that (only) obedience to the Lawe can meritt salvation; / When David tells vs that the Lord looked downe from Heauen upon the Children of men, to see if y^e there were any that did understand, & seeke god: but, they are all gone aside; they are altogether become filthy; there is none y^t doth good, no not one. / Psa: 14: 2-3: / Again, who can saye I have made my hart cleane, & y^t I am pure from synne. / pro: 20: 9: / St. Iohn tells vs, if we say y^e we have no synne, then, we make god a lyer. / 1. Iohn: 1: 10: / & if thou dost confesse y^t thou hast any synne, then thou art not able to fullfill the Lawe to a little: & hee that breaketh any part of the Lawe, breaketh all. / 1. Iohn: 3: 4: / so consequently in danger of damnation, because they have cast of their first faith, and built their hope, on their owne meritt. / 1. Tim: 5: 12: /
 Those therefore, who hope to bee saved by the meritt of St. Iohans, let them Circumfize the fore skynne of their harte, not their members. / Jer: 4: 4: / & spee- dely worke out their salvations with feare, & trembling. / Phill: 2: 12: / True Circumfizion, is the putting away of the synnes, from the body of our flesh. / Coll: 2: 11-12: / the putting of a cleane conscience, & a willingness to obey gods Comandments. there are things acceptable: other Circumfizations, are nothing esteemeable with St. Iohans. / 1. Cor: 7: 19: / If any man bee borne of St., hee is become a new creature: old synnes are past away. / 2. Cor: 5: 17: / 1. pet: 1: 23: put yea on the new man (which after god) is created in holines, & righteousnes. / Ephes: 4: 24: / In steed of thy prowde conceited hart: become humble, lowly, & bare in thyn owne eyes. / Job: 40: 4: / 2. Sam: 6: 22: / In steed of iustificing thy selfe pharisaically: crye out, Lord, I am ashamed of my synnes; & blush at my actions. / Ezra: 9: 6: / confesse, that thou hast done very foolishly. / 1. Chron: 21: 8: / & y^t thou art truly, & hartely sorry for thy synnes. / Psa: 38: 18: & fully resolved, (with gods assistance) never to com- mit synne any more. / Job: 34: 32-34: / but to walke in

the bowels of god, with a perfect hart. *Psa: 101/2.* &
these sacrifices; from a broken spirit, & a contrite
hart, are more pleasing unto god. *Psa: 51/17. Mar:*
12:33. Rom: 12/1. Jer: 4/9. ²² Then all bloody offerings;
sweet incense: or melodious voices. *Heb: 10/4. S. 6.*
Isa: 1/11. Ps: 15. Amos: 5/23. St. Paul assures such
mortified soules as this is; that they shall live by
their faith, as did Abraham &c. *Heb: 11/1. to: 12. Rom: 1/17.*
w^{ch} kinde of godly faith, is allowed (according to
gods preordination) accompanied with good works.
Ephes: 2/10. & charity. 1. Cor: 13/1. 2. 3. 13. Jam: 2/17. 21. 22.

Dauid; he speaks of an imputation righteousnes to
saluation without good works. saying blessed is y^e. *This saluation;*
man whose iniquities are covered, & whose symms *cometh only by*
are forgiven; to whom the Lord will not impute *adoption; & grace*
symme. *Rom: 4/6. 7. 8. Psa: 32/1. 2.* These, are the *of x^e Jesus.*
guiltles of grace, by adoption, *Rom: 8/15.* That y^e pur-
pose of god (according to election might stand, not
of works, but of god that calleth. *Rom: 9/11.* Such;
god was pleased (in mercy to save) from the massy
number of corrupt ones, that fell by Adams trans-
gressions. *1. Pet: 1/2.* of w^{ch} even at this tyme there
is a remnant permanent, w^{ch} shall be saved by the
election of grace. *Rom: 11/5. Rom: 9/27. 29.*

But, may not some object; is not this great pourigh-
teousnes in god, to save such as have not walked
p^{er}rightly; & neglect, such as have byne obedient
to his Commandments. I answer, no;
first, what art thou that iustifiest thy selfe; canst
thou truly say from thy hart, I am free from symm:
Luk: 16/15. Rom: 3/10. 13. And, if thou wert so:
yet what could thy righteousness be acceptable
unto god. *Job: 22/2.* For, when thou hast done all
that thou art able, thou hast done but thy dutie
as an unprofitable servant. *Luk: 17/10.* And, y^e
best of thy actions are but as Ministers raggs.
Isa: 64/6. O man; what art thou then, that
thou replyest against this omnipotent god, who is
able to save, or destroy thee immediately at his will,
& pleasure. *Jam: 4/12.* hath not the potter power
over the clay to make some vessels to honour, and,

Objections.

Isa: 45: 9.
Isa: 64: 8.
Jer: 18: 6.

some to dishonour. hath not god said, I will have mercy, on whom I will: & whose hearts I please, I will harden. Rom: 9: 18: 20: 21. I am no respecter of persons. Act: 10: 34. all nations in my sight are counted but vanity. Isa: 40: 17. Psa: 62: 9. I will call them home; & make them my people, who were not my people. Rom: 9: 25. 1: Pet: 2: 10. Hos: 2: 23: knowe then, that it is no in the will of man to repent, or obtaine mercy, when he pleaseth to seeke it: but, at such times, as it shall please god to conferre it. Rom: 9: 16. it is god, that worketh in you, both to will, and to doe of his good pleasure. Phill: 2: 13. Act: 13: 48.

against Dis-
paragement.

Jer: 18: 8.
Ezek: 18: 21: 22.
Rom: 9: 23: 24: 25.
Ecc: 8: 12.
Act: 13: 26: 48.
Ezek: 33: 11.
Psa: 95: 7.

Yet, despair not, neither bee thou wanting in holy exercises; but, let us (with patience) runne our godly race, that hath bene sett before us by the Patri-
archs, Prophets, & Apostles: Heb: 12: 1. then, (with y:
s: wife purgines) we shall all waite bee in a readiness,
to enter (with the bridgroom) into the marriage
chamber; when the idle, the ignorant, & the ob-
stinate shalbe excluded. Math: 25: 10.

Note.

christ slayne;
before y: worlde
was created.

Note, the wonderfull Comforts wth the godly purchase
by a lively knowledge in the preordination; be the
life & death; of our Saviour Jesus X^t.

Christ; was ordained to bee slain, for the synners of
the wicked; before the foundations of the world.
Ren: 13: 8. Here is the bright morning star. Ren: 22:
16. The express Image of gods glory. Heb: 1: 3. And
a god, that thinketh it no robbery to bee equall with y:
father. Phill: 2: 6. For, the father, & the Sonne (in
respect of the divinity) are all but one. John: 10: 30.

When the word was made flesh. John: 1: 14. (taken
from the seed of Abraham. Heb: 2: 16) David. Rom: 1: 3.
As in all things it becometh him to bee made like unto his
brethren; that by his temptatione (to distrust; presump-
tion; & grosse Idolatry; Math: 4: 3. 6. 9. &c.) he may
bee the more able to succour such as are tempted.
Heb: 2: 17. 18. & the fullness of time came: god sent forth
X^t his first begotten Sonne. Exo: 4: 22. 23. & the true Messias,
promised of old. Micha: 5: 2. made, & borne of a woman
under the Lawe. gall: 4: 4. At whose birth, an host
of celestially Angels, sung a melodious Heavenly Requiem:
& at his baptism, the Canopie of Heaven opened, and

the spirit of god came down upon ^{it} in the like-
ness of a dove, to confirme, that Jesus, was the only
born of the everliving god. Math. 3: 16. 17.
And although the Bethlhamite gave him yehnnayne
intertainment; by excludenig his mother from y^e
furn; to bee delivered in the manger of a stable.
Luk. 2: 7. yet could they no wayes hinder, or obscure
the royalty of his birth: hee was borne a King: a
Priest: a prophet: a Bishop: a Lawgiver: and
a Judge: Isa. 33: 22. Heb. 5: 10. Deu. 18: 18. Joh. 1: 45.
1. Pet. 2: 25. Gam. 4: 12. John. 5: 22. 27.
And, his coming into the world, was merely to Christ Jesus, he
save mankind (that had highly sinned) from a came into the
the danger of Death, & Damnation. by making world to save
himselfe (w^{ch} had no synne at all) the only Rocke of lost Synners,
offence. Isa. 18: 14: 15. to beare the Masse, and
groaning burden of all mans corruptions: Amos.
2: 13. 2. Cor. 5: 21. ther being no other way p^{oss}ible
heaven to reconce saluation to the posterity of
Adam. Acts. 4: 12. Math. 18: 11. but by this redeemer,
who hath made himselfe a curse to bless our
synn sick soules. gall. 3: 13. Hee is a dayely
mediator to god for us; pleading more powerfully,
then could the blood of innocent Abel. Heb. 12: 24.
Hee labours to reconcile us unto his father by his
owne Meritts. Rom. 5: 10. Heb. 2: 17. Hee made
himselfe a p^{at}tern of humillity, to teach his cho-
sen ones obedience: Phil. 2: 7. Rom. 5: 19. Math.
11: 29. Hee became poore, to make them rich.
2. Cor. 8: 9. And, after that hee had trodden
the wine press of his fury: & stained his garment
in the blood of his people. Isa. 63: 3. 5. Then; by
the determinate Counsell, & foreknowledge
of god. Acts. 2: 22. hee gave us the ghost on an ac-
cursed tree. 1. Pet. 2: 24. to ransom our soules
from the grave, & to redeeme us from Hell. Hos. 13: 14.
but, his body rested not: 3. dayes in the grave; for
by the arme of his owne strength hee raised up himselfe.
Isa. 63: 5. & vanquished, both death, & Hell. Ren. 1: 18.
By w^{ch} power; gods children may assure themselves
(if they will obey his precept) that the second death

1. Cor. 15. 45. 47.

Jer. 31. 3. god

draws, a sinner
to repentance.

III

shall never reign over them. / John. 5. 24. / John.
8. 51. 52. / For, as by Adams transgressions, all,
(that is all the wicked) dye; so by Christ, shall
all, (that is all the righteous) be made to live.
1. Cor. 15. 22. / & yet joye most triumphantly:
1. Pet. 1. 8. 9. / Isa. 25. 9. / And that joye, (w^{ch} is
the joye of the soule) shall no earthly thinge take
away from them. / John. 16. 22. / Rom. 8. 2. / Rom.
8. 35. to 39. / For; both their thoughte, & actions, are
Heavenly bent. / Phill. 3. 20. / Coll. 3. 2. 3. / 2. Cor. 1. 12.
/ Pro. 12. 5. / Psal. 39. 1. / Heb. 10. 23. / Those; who have
entered into this rest. have ceased from their works,
as god did from his. / Heb. 4. 9. 10. / And their ends
are peace. / Psal. 37. 37.

When X^t ascended
y^e holy ghost came
came downe to;
or mayne with us
for an everlast-
ing Comforter.

III

But although X^t Jesus our Saviour be ascended
into Heaven, to prepare habitations for y^e right-
eous, John. 14. 2. / Where hee will assuredly re-
maine untill the day of iudgment. / Acts. 3. 21. y^e
hee hath not left us alone, but according to his
promise. / John. 16. 2. / Hee hath sent downe y^e
spirit of grace to reign over us last night amongst
true believers. / John. 16. 7. / John. 14. 16. / And to
comfort their drooping soules, with the bright
beams of his heavenly illumination. / 2. Cor. 4. 6.
/ John. 1. 9. /
This holy spirit, came downe from the father of
lighte. / Jam. 1. 17. / & rested, first upon the head
of our Saviour at his baptisme in the likeness of
a Dove. / Math. 3. 16. / Then, on the heads of the
disciples, in the shape of fiery cloven tongues on
the day of Pentecost. / Acts. 2. 1. 3. 4. /
In w^{ch} spirit, (w^{ch} indeed is God) 1. John. 1. 9. / This
is established, all Omnipotency, Omnipiency, &
Omnipresence. / Psal. 139. 6. to 13. / We can by
no means apprehend it, by any works of y^e Lawe,
but, by hearing, reading, & understanding in faith.
/ Gall. 3. 2. / & pressing towards the mark for the
prize of the high calling of God, in Jesus X^t. / Phill.
/ 3. 14.

Wisdom. 4: 20:

believing that he is god, & man: & a true reward-
er of all such as seek him frequently, & diligently,
Heb. 11/6. Confessing, that X^e dyed, & rose again
to save synners. Rom. 14: 9. / & w^e, believe that
thou thy selfe, (upon due examination) art the
greatest. 1. Tim. 1. 15. / And that those synners
shall all arise, & appeare in the last daye, at the
throne of iudgment. 1. Thes. 4: 16. 17. / Joell. 3: 2. 12.
Ren. 20: 13. (X^e Jesus being the only Judge) John. 5:
22. 27. / & give a particular account for them-
selves, with the very same soules, & bodies wherein
with they lived, dyed, & were buried. Job. 19: 26. 27.
Enoch, hee was translated before the Lawe. gen.
5: 24. / Eccl. 44: 16. / Heb. 11: 5. / Elijah in the
Lawe. / 2. Kings. 2. / 11. / Eccl. 48: 13. 14. / & christ
in the Gospell. Act. 1: 9. / to assure the elect, that
the spirit will purge, & change their vile
bodies, & fashion them (transparently. 1. Cor. 15:
43. 44.) like unto his owne glorious body before
their full glorification. / Phil. 3: 21. / Ren. 7: 16. 17.
& then mount them up into Heavens more swiftly,
then the flight of Eagles. Isa. 40: 31. / Where, they
shall see God, face to face. 2. Cor. 3: 18. / 1. John. 3: 2.
Math. 5: 8. / & be so ravished with unspeak-
able joyes, that eye hath not seen: eare heard:
neither can it possibly enter into the thought
of man to express. 1. Cor. 2: 9. / Where, the
dignity of X^e Manhood shall not be any thing
at all diminished: but, the glory of his Godhead
more plainly Manifested. / 1. Cor. 15: 23. to 29.
Those, who are the members of X^e (in that synne) shall be
united unto his Manhood, & so by the Manhood, per-
sonally united unto y^e word) we are united unto him,
as hee is God. John. 10: 30. / & so consequently unto the
whole Trinity. John. 17: 21. 22. / w^e is truly, but one
living god: & y^e God, is without any bodily substance, or
parts, or passions. / A divine spirit. John. 4: 24. / w^e
inbreatheth life into our spirits, y^e shall never dye, but,
eternally remaine in Celestiall bliss, or Hellish Torments.
Ezek. 18: 4. 21. 32.

Articl. 1.

This is, & c. in
not y^e promise;
with shall they
without us be
glorified, & made
perfect. / Heb. 11:
38. 39. 40.
III

Numb. 16: 22.
Heb. 12: 9.
Eccl. 12: 7.

Lord his might shall be in prayer to his Lord
and Father of him for me and for you
for men

[The page contains faint, illegible handwriting, likely bleed-through from the reverse side.]

Divine Fancies.

71:3... Should this Needle; when the Artick stone
hath toucht it, howe it trembles up, & downe;
Hunte for the Pole; & cannot be possesst,
& pearce; untill it ^{finds} that point, that rest:
Such is the hart of Man; which, when it hath
Attayn'd the vertue of a lively faith,
It finds no rest on earth, makes no abode
In any object, but his Heaven, his God.

On the Needle
of a Sundryall

Wee often read our blessed Saviour wept,
But never laught, & seldom that hee slept:
Ah, sure his weary eyes did wake, & weepe
for us y^e ymn, so oft, in mirth, & sleepe.

On our Saviours
teares,

Gods sacred word is like the Lampe of Day,
Wh^{ch} softens wax, but makes obdure y^e Claye:
It either melts the Hart, or more obdure;
It never falls in vaine: It wounds, or cures:
Lord make my heart thy Hine, & then I knowe,
Thy Bees will bring in waxe, & stow my too.

On y^e powerfull
nes of gods word

My soule is like to tynder, wheare sent
The Diuill strikes a sparke, at euery blowe.
My Harts the flint; the Steele, Temptation is;
And his suggestions hit, & neuer miss:
His hand is sure; my Tynder apt to catch,
Soone sets on fire, euery proffered Match.

On a tynder
Boxe.

My soule, hath had a Fancie a longe while;
O, I can neither relishe, nor digest;
My mymbles pulsed beate; my payne doe boyle;
I cannot close myne eyes; I cannot rest;
O, for a Surgeon now, to strike a vein!
That, that would laye my heart, & ease my payne;
No, no, it is the blood of X^p, & not myne owne,
Thy blood must cure me, Jesus, or else none.

On a spirituall
feaver.

Divine Fancies. & /

A forme, howe
to praye to god.

If thou wouldst learne, not knowing how to praye;
Add but a faith, & say as Beegone say;
Master, I am poore, & blinde, in great distresse; Rm: 3: 17
Hungry & Lame, & cold, & comfortles:
O, succour him, that's granded out y^e shell
of payne, & want, & cannot helpe himself;
Cast downe thyn eye, vpon a wretch, & take
some pity on mee, for sweet Iesus sake:
But should! Take heed this claufe be not put in,
I neuer begged before, nor will againe:

On the widdow
cruse of oyle.

Lord I'm in debt, & haue not wherewithall
to paye: my score is great; my wealth, but small;
My house is poorly furnished, & my good
is slender; I haue nothing y^e is good:
Lord, if my wasted fortunes proue no better,
My debt is euen as desperate as the Debtor:
All the while thy seruant this long while
Hath had, is but a little cruse of oyle;
There's none will giue of Alms: I neither get
Enough to satiffie my wante, nor debt:
Lord, if thee please to shewe this selfe same Act
Vpon the slender pessel of my state,
Thy prophet did, vpon the widdow's cruse,
I shall haue oyle to sell, haue oyle to vse;
So shall my debt be paid, & I goe free;
No debt is desperate, in respect of thee.

On Paul, or
Apollous.

It is not, what this man, or what that man sayth,
brings the least stone, to th' building of my faith;
My care may ramble, but my Conscience followe;
No man: I'm neither Pauls, nor yet Apollous:
When Scripture Gould helpe by mee, is it iust
to take for my Salvation, vpon Trust?
My faith, shall be confined to no mans Lists;
He only followe Paul, as Paul is Christs.

Divine Fancies. w.

The Cocke Crowed our, & Peters caroles eare
Could heare it, but his eye not spend on feare: On Peters
Cocke.

The Cocke Crowed twice, Peter began to creepe
Unto the fire syde, but, Peter could not weepe.

The Cocke crowed thre: Our Saviour turned about,
And lookt on Peter; Now his Teares burst out.

I was not the Cocke; It was our Saviours eye:

Till how shall give us teares, wee cannot crye.

Man, is a Naturall Lymbcke, to distill
Sweet smelling water; wherewithall to fill On naturall
Man.

Gods empty bottles: Lord, doe thou inspire
Thy quickning spirit; put in thy sacred fire;

And then, myne eyes shall neuer cease to droppe;
Till they have brynd thy bottles to the toppe:

I can doe nothinge, Lord, fill thou mine: I

Am a cold Lymbcke, but expecting fire.

He, that want Faith, & apprehends a grieffe
Because hee wants it, hath a true belieffe: On faith.

And, hee that grieves, because his grieffe so small,
Hath a true grieffe, & the best faith of all.

John, was the Morning-starre that did fore-run On John, and
the long-wisht rising of our glorious Sun. Jesus. &c.

The first word, that Johns preaching hys expect
Was this, Repent: Our Saviours first, was, Blessed:

John, makes the incision; Jesus, makes it sound;
Johns, now cured, wherof John new made a wound,

The Lawe, is rough; The Gospell, mylde, & Calme;

That lanc'd the Dile, & this powres in y^e Salme.

Thy sacred will bee done, great God,
To spend, or to suspend thy Rod;

If possible, my will's to misse it;

If other wise, to stoop, & kisse it.

To God.

Divine Fancies. 25

On reverence Thou saist it is a Supper, & is fitt
to gods supper. To use the posture of a Meale, to sitt.
Can thy Discretion, mannr, or thy Zeal
give Carnall Gestures to a spirituall Meale?
A Heavenly Supper, & a fleshy Hart?
Thy posture hath discoverd what thou art.
You'l take it sittmg: Pray; & no man knowe it;
You'l doe, & yet you will not seeme to doe it:
You'l bowe your Heart, although you bend no knee;
Tis like your selfe; you seeme not, what y^e see.

on y^e Hypocrite. Hee is like a Christmas Candle, whose good name
Crowns his faine actions wth a glorious flame;
Burns cleare, and bright, & leave no ground for doubt,
to question, but, hee strikes at going out;
When death puts out his flame, the snuffe will tell
Whether wax, or Tallow, by the smell.

On light, and Heate. Marke but the Sun-beams, when they shyn^e most bright,
they lend this lower world both heate, & light:
They both are Children of the selfe same Mother,
Twynnes; not subsistmg on without the other;
This Heate cannot be parted from the light,
nor yet the light from heate; They neither might
be myngled in the Act, nor found a Sunder:
Distinguish now found man; or stay, & wonder:
Theis virtues differ, though themselves agree;
Heate purifies; Light gives man power to see
The thinge so purified. No light, no Heate;
And where the Heate but small, y^e light's not great.
They are inseparable, & sworn Lovers,
yet differing thus; That quickens; This discover;
Within this Lynes a Sacred Mysterie lurked:
The Heate, resembles Faith; The light, Good=works.

Divine Fancies.

Where shall I finde my God! O where, O where
Shall I direct my steps, to finde him there?
Shall I make search in swelling bagges of Coyne?
Ah no; for God, & Mammon, cannot isyne:
Doe Brides & Downe containe this Heavenly stranger?
No No; Hee's rather cradled in some Manger:
Dwells hee in wisdom? Is hee gone y^e road?
No No; Mans wisdom & foolishness wth God:
Or, hath some new Plantation, yet unknowne,
Made him their King, & adorned him wth their Crowne?
No No; the Kingdoms of the Earth thinke scorn
to adorne his browes with any Crowne but Thorne.
Where shall I travell; or where shall I goe to finde him?
My Lord is gone; & O! I cannot finde him:
Hee seeks in Daniels Den, & in Davids prison;
Hee search his Grave, & see if hee bee risen:
Hee goe to the howls of Mourning; & Hee call
All ev'ry Sould^r-abused Hospitall:
Hee goe, & aske the widower that's oppressed;
The heauy Laden that inquired for rest:
Hee search the Corner of all broken Hartes;
The wounded Conscience, & the soule y^e smart;
The contrite spirit filled with filiall feare;
If there hee is; & no where else, but there:
Spare not to scourge thy pleasure, O my God,
So I may finde thy presence, wth thy Rod.

The formall Christian's like a Water-Mill:
Untill the floodgate's open, hee lyes still;
Hee cannot worke at all; Hee cannot dream
of going, till his wheel's shall finde y^e stream.
Some faiths are like those Mills, y^e cannot grinde,
their Corne, unless they worke against y^e wynde.

A Soliloquie.

on a Water-Mill.

Divine Fancies . . .

on joye, and
grieffe.
Lord, if my Grieffe were not opposed with Joy,
they would destroye:
And, if my Mirth were not allayd wth Sorrowes
It would be Madnes.
While this, with that; or that, with this contends
they're both my friends;
But when those happy warre doe chauce to cease,
I have no peace:

The more my earthly passions doe contest,
The more my heavenly Affections are at rest.

A good-morrow: 'Tis Day: unfould thyne Smitte; arise, & raise
Thy beaden garritte, & pay thy morning Doves;
Send up thy Incense; let her earthly smoke
penetrate y^e league thy pery Dreames have broke,
Then mayst thou worke, or play; Nothing shalbe
Displeasing to thy God, that pleased thee.

A good-night: Close now thyne Eyes & rest secure;
Thy soule, is safe enough; thy body sure;
Hee y^e loves thee, Hee y^e keeps,
And guards thee, never slumbers, never sleeps.
The Snylking Conscience in a sleeping best
Has only heart, has only rest:
The Musick, & the Mirth of Kings,
See all but pery discords, when she sings;
Then Close thyne Eyes, & rest secure;
No sleep so sweet as thynne, No rest so sure.

Divine observations.

As no earthly man, can breathe without a soule:
so, no heavenly soule can live without the spirit
of Christ.

As health is to the body, so is holiness in the soule:
a body without health, falls out of one state into a
nother, till it dye: so, a soule without holiness, is
poltuted with one lust after another. untill that
dye also.

As the soule, & the flesh, is on man: so the
man, & God, are one Christ. / 1. Cor. / 12. 12.

As food, is nourishment to the flesh: so is
faith to the soule: & as meate is to the body,
so, is gods worde, to manns spirit. Rom. 8. 16.

Man's soule, is not a vapour, but a spirit, that
never sleepeth: not an accident, but, a substance:
a particle of divine breath, inbreathed from y.
Heavens, into mans seed. out earth.

Synne; is the breach of the Lawe of God, though
but in the least Omission of what is therein re-
quired: & the punishment thereof, is the plague
of this life, death in the end of this life, & eter-
nall Damnation after this life.

As the scruple of gold, may be perfect gold,
so well as the whole wedge: so faith, though
but as a scruple, may be true faith, so well as
the greatest measure.

If then, thou findest not this great measure of faith
abounding in thee: yet, be not thou dismayed:
for, if any man have a true desire to obey god
in all his Commandments, (though he be unable to per-
form them) it appeareth, he hath y. help of the
Spirit, & hee who hath the spirit, is in Christ:
& he who is in Christ, shall never see Damnation:
god will accept, of the good will; as if it were the
performance of the deed.

As the soule, is the life of the body; so god, is the life
of the soule: & his spirit, is y. life of our soules.

Divine Observations.

As in the narrow Seas, the waters are deferred both to ebb, & flowe: so in the godly: the spirit, is fitt to have access, & recess, at his will & pleasure: an example appeared in Peter's fall: his faith, it ebb'd, for a time, but the floods thereof arose againe with streames of tears. / Luk: 22: 31.

As a man that swymeth in deepe water, is never in danger of drowning, so long as his head is above water: So, though thou swymest in deepe seas of dangerous temptations, yet, art thou secure; because thy head, X^t. Jesus, is still above all thy troubles, & will drawe thee out of those gulfs & horrors; to the pleasing showers of safety.

As, it is not the bread, but the spirit of god that nourisheth the body by it: so, it is not the minister, at the Sacrament, but Gods worde spiritually fedd out, can save mans soule.

Hee, that deserveth from X^t.; doth neither save his flesh, nor drinke his blood; though hee receive, & digest both the Sacraments: but, in opposition of faith (w^{ch} takes mans soule up unto X^t.) hee takes (unwittingly) his owne damnation.

The papiste; they laye Christ's body safely up in a pipe; but, it is a great absurdity to goe seeke X^t. body really in a darke corner: w^{ch} only rests in Heaven, & spiritually enlighteneth the whole world.

The pearly, (in the parable) for w^{ch} the Merchant parted from all his whole substance to purchase; was god Almighty's full permission, and pardon, from all manner of synne.

Hee that prepares all things in good order; & maketh his accounts ready; & laundeth the world, before it brancheth him: giveth Death the hande like a welcome messenger; & departe in peace.

As death brancheth thee; so shall iudgment smite thee: Hee, that is not best at last: may feare whether hee were ever at all good.

Diuine Obseruationes. *&c.*

Hee that hath a delight, to feed in gods pasture, must bee contented to bee fleeced.

The direct, & right way to Heauen; is, to sayle by the gates of Hell, in Stormes, & Tempest.

Wee that are gods Corne: must goe vnder the fury tryalls of the flayle, the Sann, the Mill-stone, & the Ouen; before wee can bee gods bread; and fitted for his table.

If a thyld of god; thant to bee outswayed by the subtils baite, & temptations of Satan: & so fall into synne: the synner, shall not bee accountable for it (upon repentance): but it shall most assuredly, & heavily bee charged, & ingrofed into Satans blacke booke of accompte for him to answer for; at the Daye of iudgment.

Though Christ; (as he was both god, & man) could haue driuen awaye the Diuill (with the breath of his Nostrills) from temptng him so often; yet, he repelled hym by Scriptures; to shewe vs, what arms wee ought readily, & workemanly to take vs, & defend our soules with; against Satan, & all his powerfull batteries.

Mans valloious faith: standeth not in the feelinge of gods mercy: but, in the apprehendinge of it: w^h apprehension may bee, without ther is not any feelinge at all: for, sound faith, dependeth vpon intaifable, not on trifable things. / Heb. 11. / 1.

Walke in the Scriptures narrowe path: towards Heauen; but croude not in the broade way to Hell: for, better it is (with some fewe) to bee saued, in the Lake, then (with the whole world) to bee drowned in the floods. / Math. 7. / 13. / Exo. 23. / 2.

Please not thy selfe, with reading gods word, as an historicall discourse: but apply the chapters to thy selfe, as so many Epistles sent downe from Heauen vnto thee; for caueats speedely to imbrace wisdom, with faithfull obedience, & zealous piety towards god; & man.

Divine Observations

When thou goest into thy bed at night, let it not
thee in mynde of thy grave: in w^{ch} For ought y^e
thou knowest thou mayest sleepe untill the morn-
ing of the resurrection. Job: 17: 13.

As, when the Cocke crowes, the thiefe giveth over his
mightie enterprize: / so when the devout soule awakes
her selfe with morning prayer, the Devil thin-
giveth over his temptations.

Althou dost every morning, religiously open thy hart:
& at night shutt it up againe, with the Locke, and
Key of gods word, & prayer: then, shalt thou sleepe
safely, & sweetly, in the armes of thy heavenly
fathers providence.

As loathning of meate, & painefullnes in speaking
are: 2: sure symptomes of a sick body: so is the
neglecting in praying, & carelesnes in hearing:
2: infallible signes of a sick soule.

Look how farr thou art from finding repentance
in thy selfe: even so farr art thou from any assu-
rance of finding mercy in Christ.

As the Stone in the reyns, & Bladder, hath killed
many hundreds of bodie; so the Stone in the hart,
hath confounded Millions of soules.

As there is but one way for man to come into the
world; but many wayes to goe out: so there is but
one narrow waye to Heaven: but many broad
wayes to destruction.

As despising in gods mercies hath damned thou-
sands; so presuming on his mercy hath damned
ten thousands: live therefore so uprightly, as if y^e
were no gospel: & dye so fearfully, as if there were
no Lawe.

The fruit of a godly mans afflictions, may bee com-
pared unto Camanile; w^{ch} the more it is troden
downe, the better it flourisheth.

Yet, meekenes must not be shewed when gods glory
is impeached, for therein wee ought to have Zeale,
so hott, as fire. Numbe: 12: 3: 5 / Exo: 32: 19. / psa:
119: 139. / Math: 21: 12.

Divine Observations.

The surest proof (externally) to iudge of a mans course of life, & religion; is, by the conditions & quality of his Companions.

Be thou the same in the sight of god, who shouldst thy hart: as thou wouldest bee in the eyes of men, that sees thy face.

Think often of the shortness of life, & the certainty of death: & so spend this day, as if it were the last thou shouldst breathe.

Let thy hart, & tongue, ever goe together in the wayes of honesty, & truth: for, lett all thy sayings, bee as cleane from hypocrisy, lyinge, & obsceneness: as thou wouldest have thy meate from a good son.

Happy is that man: who is least knowne in the world: so that hee doe truly knowe god, and himselfe.

The goodly man, & the wicked; may bee compared unto gould, & iron: for, gould the more often it is purged in the furnace, the freer from dross, & more valuable: but, the often heatinge of the iron, maketh it more drosse. and less considerable.

The regenerate man; hee synneth out of frailty: yet hee presently repente, & god pardons: but, y^e reprobate, hee synneth obstinately, & will not care for repentance; therefore, god will not pardon him, when hee shall crye out, O Lord helpe.

Lord, give mee grace, to make this daye, a daye of repentance unto thee: that thou mayest save it, for a daye of pardon unto mee.

Repentance, hath two parts to act: first, a sound purging of hart, & resolution neuer (willingly) to synne any more, but, to lead a newe life: 2^d, a holy endeavour in life & conversation: labouring (in life), to purge, & cleanse himselfe both from originall, & actuall synne.

Devine Observations.

Regeneration

Regeneration; is a renewing, & repairing of the decayed estate of our soules, whereby, they are entred (by the act of the holy ghost) into a constant, & faithfull exercise of a godly life.

The word of god; is compared unto a two edged sworde; that doth not only defend vs: but offend our enemies.

As none can iudge of the Sunn, but by it selfe; so, none can iudge of the worke of the spirit; but by the light of the spirit.

As the soule is iudged at the day of death: & the body, at the day of iudgment: so shall they either reigne together in Heauen; or burne together in Hell. for their good, or bad actions.

As the soule may, & often doth fyrm, or fyrm god without the body: so (in the state of separation) it may bee either punished, or rewarded though the body rest in the grave.

As the birth day is an entrance into all woe, and misery to a carnall man: so the day of death, is an entrance into eternall life, & glory, to a spirituall, & truly reformed man.

Sleepe, is but a short death: & Death, is but a long sleepe.

Christ, by his buriall, hath perfum'd the graves of his Ste, & made them, wherewere prisons to Hell: Gated unto Heauen.

As in death, there be 3: sorte: viz. of body: of soule: & of body, & soule in Hell. / so in life there are 3: opposit: the life of nature; the life of grace: & y: life of glory.

Syme is the mother. the Dime is the father, & Damnation is the daughter of such, who dyo not to syme, but in syme. willfully. / Rom. 8. / 13.

Syme, & corruption, are the riches y: we bequeth to our children. Redemtion, is y: inheritance we have purchased: & death is y: wage y: we have procured unto them.

Devine Observations.

Temptations smothered; as fire, burns more inwardly.

Be more fearful to harbour, & cherish secret sinnes; then to receive open shame.

When thou seest thy neighbour afflicted; judge him not rashly, to be worse then thy selfe. neither excuse thou thy selfe presumptuously, to be more righteous then hee.

Jerome saith; that in all his actions, he thought he alwaies heard this sounde of a trumpet ringe in his eares; / Arise ye dead, & come to iudgment. / w^{ch} made him quake, & feare to committ any sin.

Democritus, was wont to walke amongst the graue that he might become a right Philosopher, for true Philosophy (saith Plato) is the meditation on death.

Alexander the great being dead; a grave of .8. foot included him & all his ambitions: / Who when hee liued; the world could not containe.

Earth, we were: earth, we are: & earth, we shall be; earth, was our wombe; & earth, shall be our tombe. we are ^{now} but as a rotten dunghill, covered wth snowe.

The Egyptians; were so mynde full of Death: that at their solemne feaste, they had an image of death brought in; & sett before them wth this inscription: Hoc mituens epulare: w^{ch} shoulding, it kept them from the bound of intemperance, by word, for art.

The Philosophers called Brackmanj: were so much given to a continuall thought of the end; y^t they caused their graues to be digg before their gates in the tyme of health; that so going out, & coming in, they may allwaies be ready prepared to meet death.

As rawe fleshe, is unhousome meate for man: so, unmortified men, be no creatures fitt for God.

Those, that will seek meane to purge themselves from sinne; must often rime themselves with feare.

Deuine Obseruationes /

Man; is begotten, in paine: / brought forth,
with paine: / & nourished in darknes: / our
beginnings, are lamentable: / our continuance
wretched: / & our departure grievous: / paine
pericheth vs: / Care, consumed vs: / & sorrowe, it
ends vs.

Death; is compared to the Basiliske, w^{ch} if she see,
before she be seene, is dangerous, but, if a man
first discomfitt the Basiliske, then the serpent dyeth,
& thereby becometh no hurt. / So it is with Death: if
it be not seene, & provided for before hand, then
is great danger; but, if seene, & provided for,
the danger is past before their death come.

When the Angell of the Couenant stirreth the
people; that is, offereth saluation: then, not he that
is oldest, but he that steps in first (yonge, or old)
is healed.

Not God; but man (by synne) brought death: / had it
not byn for synne, Death had neuer entred into
y^e world: & were it not for death (in X^t) synne
would neuer goe out of the world.

Repentance; maketh the Diuils in Hell to rage,
& murmur: but the Angells in Heauen to reioyce
& triumphe.

So converse with man, as if God heard thee: and
so converse with God, as if man saw thee.

My pilgrimage, is ended: my harvest, is finishe.
my iourney, is finished: my feare, is runne: my
howre glasse is spent; & my candle is burnt out
euen unto the s^{uffe}; Lord Jesus receaue my soule.

Though the soule, & body of X^t (at his death) were
sundered each from other (for a tyme) as farre as
Heauen, from the grave: yet neither of them were
sundered from the godhead of the same, but both
did in his death, subsist, in his person.

Devine Observations.

Christ in his agony; did not praye so fervently
to god to be delivered from the naturall death,
but against the cursed death of y^e Crosse, by w^{ch}
he bore the insupportable, ymmeasurable burden of all
mankinde. the first death of body, hee feared
not, but the second death of separation (body & soule)
from god eternally. / *Math. 26/39.* / *Isa. 63/4:5:6.* / *St. 8: 5/7.*

But it will be objected: that y^e godly have feared death:
or else why did Elijah fly away from the persecu-
tions of Jezebel. 1. Kings. 19: 3:4 / as X^t himselfe
taught us by example. / *Math. 10/23.*

The St. of god; are not to flye from death, as it is
y^e end of life: but to prevent a violent, & hasty
death, before the hope appointed should come:
as X^t (who having not then fully finished the
gospel) fled from the ^{deadly} persecution of y^e Jewes. till
all his appointed works were finished.

And, whereas it may be demanded, why King
Hezekiah (being a iust man) desired to live, & a
noyde death: it must be thus taken: it was not, in
y^e hee feared then to dye, but because hee as yet
had no issue, to make good gods promises, that on
of his posterity should sit on his throne. / *1. Kings. 2: 4:* / *2. Kings. 20/21.* / *Is. 38:*
yeares after god gave him Manasses.

David had no sooner confest his synne to god: but
Nathan, pronounced his pardon: yet (because y^e
synne of adultery, gave the enemies of god iust
cause to blaspheme) god punished David with
the death of the (unlawfull begotten) Child. / *2. Sam. 12/13:14.*

Upon this subject, there ariseth this question.
Why David did rejoyce after the death of y^e Child:
& so extraordinarily lamented after the death of his
sonne Absolon. / *2. Sam. 12/18: to 24.* / *2. Sam. 18/33.*
It was not, that he so much
lamented Absolons losse by his death, but in y^e hee
died a wicked, rebell, whereas for the Child, hee
was perswaded y^t it died in the state of grace. / *2. Sam. 12/23.*

Devine Observations.

Christ (by his death, to save synners) hath conquered Satan: destroyed death: sweetened the grave: abolished corruption: perfected, sanctification: & opened Heaven, for our most happy entrance.

But what may be objected for children that dyed before such tyme as they could be baptised.

Answer: god forbidd that there should be any doubt made of the chylds estate in grace: for the Scriptures witnesseth yt they are in y^e Covenant of god, & consequently in the state of salvation so soon as they are borne. gen. 17. 7.

It is not the want of the Sacrament either of circumcision then, or baptism now, that depriveth any one from gods favour, if it had, what then should become of the Israelite children y^t were borne of those multitudes in: 40. yeares: who had no tyme, or rest for circumcision, being commanded alwayes in a readines to attend, & march after the Heavenly Clouds. as. Numb. 9. 18. Josh. 5. 2. It is the dispensing of the Sacrament, y^t depriveth them of gods favour: when they make no more account of it then Esau did of his birth-right: gen. 32. 33. 34. / or Ahaz did of the Lords house. Isa. 7. 12.

Wee must cast the world out of our hearts, not cast our selves out of the world: It is not circumcision, or uncircumcision, or baptism (in it selfe) that can availe any thing, they are only seals to confirme our promises (by god father) that wee shall growe up in newnes of life & obedience to Command^{ts}.

Luk. 6. 45
Ezra. 7. 10.

When wee come to dy: it is not the greatness, or the multitude of those good works that wee have done, but the good disposition of an honest & sincere heart, in the doing of them, that must then stand us in stead, as did the Widdows myrrour.

Divine Observations.

God, looks not so much to the way: as unto the
foot, by walking in the way: by which, Hezekiah
showed his sincerity. Isa. 38. 3. Paul. 2. Cor. 1. 12.

The Lord will be sanctified in all such as come
nearer him: If not in the sincerity of their sancti-
fication, yet (most certainly) in y^e soundness
of their condemnation. Lev. 10. 2. 3.

We ought not to be over confident, in y^e not
feeling of sinne in our souls: so, neither let
us be too much directed, in y^e not feeling of
grace; but let us say with St. Paul, though I
know nothing (that is, no evil) of my selfe, yet
am I not thereby justified. 1. Cor. 4. 4. againe,
though I know no good in my selfe, yet am
I not thereby condemned.

David did but conceave a purpose to build
god a house; & God rewarded it with y^e building
& establishing of Davids house. 2. Sam. 7. 2. 16.
He did but conceave a purpose to confesse his
sinne, & gods ear, was in his heart; & soon
Davids Confession could be in his tongue. Psa.
32. 5. 2. Sam. 12. 13. The prodigall Sonne, when
he did but conceave a purpose of returninge:
was presented by his father, first cominge
unto him. Luk. 15. 18. 20. By which we maye
note, the diligent, & lowing care that God hath
in listening, & hearkening for the devout pra-
yers of a penitent heart, & sincere soules. as
for. 8. 6. 22. To such; god is more ready
to answer y^e petitions of their prayer: then they
can bee asked: & doth sometimes answer, before
they call. Isa. 65. 24.

God Almighty; he chose unto himselfe, our King,
of all trees: Our Lorde, of all flowers: Our Lord of
all fowles: The shep, of all the beaste: y^e tower,
of all y^e people: & Jerusalem, of all Cities. Psa. 87. 2. 3.

Jeremy y:
prophet.

a type of X^t

at Thamas.
Josephus. anti-
10:14

Jeremy was a prophet, a priest, the Son of a
priest, a Marston, born at Anathoth, a little vil-
lage 3. miles from Jerusalem. Jer. 1/1. sanctified
in his mother's womb. Dedicated unto y^e church
from his infancy (as it is toulde vs by the spirit,
who saith, before I formed thee in y^e womb, I
sanctified thee, for I have called thee to be a prophet
amongst the Nations. Jer. 1/5.
Fulgentius saith, that he was 3. dayes in a filthy
dungeon, smothered so deepe in Mudd, that 30. men
could hardly drawe hym out. Jer. 38/6/10.
Hee governed the Church more then 40. yeares: &
liued after the dissolution of Jerusalem. by his pra-
yer he chased away the Serpent in Egypt (as plare,
to wch they led hym when hee was old) & by his
prayer secured the people from stinging: yet
afterwards hee was stoned unto death by Iaph-
Taphnes. & was buried in the place where some-
times Pharaoh dwelt. Epiphanius reporteth, y^e
Alexander understanding the mystery of his Sepul-
cher, translated it to Alexandria.

Jeremiahs case, is the case of all gods true Ministers:
who are placed between 2. gulfs: 2. seas: 2.
Rocks: 2. fire: Gods Curse, & the worlds hatred:
Pauls woe, if he preach not. Ezekiels sword,
if he sound not out gods word boldly: O Jeremi-
ah, (Death) if he speak the truth.

The soule of a good, & acceptable man before god:
is, y^e City of X^t, the temple of the holy Ghost, &
an habitation of y^e Trinity.

As an earthly Prince, hath ordinarily, 3. select
places, as first, a Consistory to determine contro-
uersies, 2. y^e a dining chamber for past, or deli-
cacies. 3. y^e a resting place, for repose to ease.
So, the King of Kings, hath for his consistory, or place
of pleas (the world) 2. y^e for his dining Room (the
Scriptures) sweeter then Honey. 3. y^e for his resting
place, (the soules of y^e righteous) as in Zacharias, Luke 19/7:9
Heb. 3.

The house of god is taken in a figurative sense
Diversly: Sometime it is taken for Religion
as John. 2:17. Sometime, for the Church, w^{ch}
and the godly. Psa. 99:9. Sometime, for the house
of X^t. Job. 3:5.6. Sometime, for Heaven. John. 14:2.
In this house, let all the elect Children of god, de-
light to pitch the tents of their soules, & say wth
the Disciples, Master, it is good dwelling here. Math. 17:4.

God hath 4. especiall houses to dwell in. an ex-
terior, inferior, interior, & superior place of
habitation. First, the exterior, is y^e materiall
temple: Solomon built hym an house. Acts. 7:47. 1. Chro. 17:12.
Psa. 132:5. Isa. 2:3. 2. Chro. 6:38. Isa. 56:7. to:8.
Secondly, the interior house, is the soule of the
faithfull. Gen. 3:20. Thirdly, the inferior,
is the Church Militant here on earth, it is
called Militant; because they fight for their Cap-
taine X^t. Jesus; against y^e 3. Chief Captaines
of the earth; the flesh, y^e world, & y^e Diuill.
this inferior Church is divided into two parts,
a visible, & an invisible, having a double calling,
outward, & inward: thow^e comon unto all, the Math. 20:16.
other, onely proper unto the Elect. 1. Pet. 2:5.
Micha. 4:1. Isa. 2:2. Fourthly, the superior
house, is the house triumphant, in excellis,
in the third, in y^e highest Heaven. Math. 21:9.
John. 14:2.

The allegoricall house of god, is Christ Church.
Wherein, the principall Porter, is firme faith. The
bed-chamber, loyall love: the assent unto it, is
hopes longe suffering: The bed, is the knowledge
of gods will, & secrette: The sleep, & rest, is godly
devotion, quiet praise, & prayer. This; the
spouse calls her Mothers house. Cant. 3:4. & y^e
chamber y^e concealed her: whose gate, is portacef;
faith: The key keeper, Christ: the walls, are the
congregation of the faithfull, cemented, & ioyned
together with the Morter, & glow of Charity: the
12. Pillars, are the 12. Apostles. whose 4. towres, are gods Angels.
the 4. Evangelists, & the watchmen: godly Ministers. Ezek. 33:6. to:10.

As Cities, subiect unto the enemyes invasion, &
invasion, and gaundred, & defended with bands
& compaines of soldiors: so are the soules, & bodies
of the faithfull, by Legions of Angells. Exo: 14: 19. 20.
2. Kings: 6: 15: 16: 17.

Fears that flowe out from true repentance, are
as the riuer of paradize. Those waters of Eden,
this Animam. yea, as the deluge drowned y.
Giante, & vngodly shames: so, this feared drowne
Hell, & quench his flames.

Wee must loue our brethren (though enemyes)
but wee must hate their synns, (euen in our best
beloued friends: wee must loue on another, as
x^p our Saviour loued vs, sweetly; in taking vpon
him our flesh; wiloly, in eschewing of our
synns. John: 15: 12. 1. John: 4: 10.

Augustine.
ciuit: 22.

St. Augustin confute, & condemnes all y.^e indy-
ment of philosophy, contendng about solicity.
Who, in their admyred vanity, would be both-
blesed in this world, & by themselves: whereas,
man is not blessed that enjoyes a body, or is a
partaker of a soule; but, hee that hath the fru-
ition of the Deitie. John: 3: 5. 1. pet: 1: 23.

God, is the beginning, & the ending: In the world,
he is as the maker, & creator. In the Angells,
as sweetnes, & beauty: In the Church, as the
father of a family. In the soule, as y.^e bride-
groom in his Chamber. In the iust, as a helpe,
& a protector: In the Reprobate, as feare and
horror. The capacity of the heart is infinite,
& made ^{ouly} to receaue this great creator: it cannot
be filled with any thing finite, nor satisfied
with any thing transient.

The wages of god, is heauenly happines, with endles ioye.
The wage of the flesh, momentarie pleasure, wth succeed-
ing paine. The wages of y.^e world, earthly pros-
perity, with fading dignity. The wages of y.^e Sinne,
wofull captivity, with everlasting slavery.

Deaths garden, bring forth, the rose of pride; the
wormwood of envy; the Lilly of luxuriousnes;
the Nettle of avarice; the thornes of revenge; &
the Hemlocke of corruptions. And all these, are
watered from the Muddy pools of lust.

Man, by Christ: doth not only returne unto par-
adise from whence hee was eicted: but also
to the holy house, to wch (by grace) hee was elected.
Whereas Xt a Sparrow hath found a dwelling:
& the Turtle Church, hath built a nest.

Men, they are like unto waxe; which, being cold,
is hard, & will not receive impression; but be-
ing hott, it become soft, & then, it will admitt of
every seale; So mens myndes, heated wth the
spirituall speeches of y^e godly, & fired with y^e
blessed Company of the Sainte, will take the
ingravement of the celestiall synne.

Deumies; ought to bee Lyons in courage. Serpents
in wisdom. & Sheepe in compassion; a light,
for Darknes; so that his words, works, & whole
condemnation of life, may be lessons for the Layety,
Dayly to observe, & learne.

In the goulden world; honesty was adorned with
honour; then, the worthiest were esteemed the best
(not y^e greatest): but now, the best, are least in worth.
Because, they hate to imitate the whoredoms of the
great ones, that guide the steeres in Court: under
whose seeming innocent sheeps clothing, are har-
bored wolvish actions. & Diabollicall pride.

Ministers

Phil: 2: 15: Just

If the Clerke goe about to excuse Berengarius be-
fore the Councell, they shalbe beaten, & imprisoned.
If the Cardinalls hate the doctrine of Arnulphus
Arch-bishopps of Lugdun, they will cause him to
be murdered in the night. If the waldenses do
maintaine doctrine against the mynde of Innocent. 3.
he will publish a Croizado against them, & give
full indulgence, & remission of synnes to all such
as will warre against them.

Matth: par:

Concil: versiel:
1054 Acclamand

Hugo: Platina:
Sabellianus:

Gods wayes, are cleane without filth: / blame,
without rubbish: / right, without error: / leading
unto life, & catching the whole world in the
Nett of X^t. Therefore, they that will not embrace
godlines in prosperity: shall most assuredly taste
of bitterness in adversity.

24, A pleasurable man: or one that alone delight
in exercising & pleasure: the Hieroglyphick
symbolized by Bees feeding (who will eat nothing
but the sweet:) So Pindarus, describing the
most sweet, tranquill, & amiable good to be de-
sired, calls it Honey. Psal. 19: 10 / Whose celestiall
Victories, lead their lives most excellently.
Paint, it is the Daughter of pleasure; & pleasure,
is the Childe of paine. / Judg. 14 / 12. 66. 15.

The Church in this world, may be likened to
a ship on the sea: the boards, are faith, / hope,
& charity. / but the board being set
one fire with concupiscence, lust, & pride:
then, infidelity consumeth faith: presumption
hope: & contumacious denieth charity.

The Symmer way (w^{ch} leadeth unto Hell, is dark,
throughout counterfeit: filthy, throughout luxury:
hilly, throughout pride; crooked, throughout hypocrisy:
bitter, throughout envy: sharpe, throughout iniquity:
& cruell throughout malice.

Heavens Kingdom, is true beatitude: the Gate for
entrance, is the Son of God: the Porter, are
godly Ministers: The Key, is the word of god:
the opening, is the true interpretation of y^e words.
X^t saith not, Wo unto y^e. that open; but, Wo unto
y^e. that shut out the word of god, from y^e. under-
standings of the ignorant. as y^e. Pharisees doe.
Math. 23, 13.

Open the eyes of y^e vnderstanding. (O y^e foolish) &
see the bleeding wounds of X^t. open thy throat,
& taste y^e gall of bitterness w^{ch} he dranke of. open
thy nostrills, & smell that suffocating stench, at
his sufferings. on Mount Calvary. open thine
eardrums, & heare hym crying. open all thy
poures, & see hym dying fully wounded with
thy synners. open all the strings of thy heart,
& take X^t standing to enter into thy soule.
Hee cries aloud, at the Castle Gate, open that
hee may finde courteous admittance. This is
that spirit, with whose door the Angells are
raunished: God is pacified: the Diuills are chased
away. & the gate of hellish darkness, are unlocked:
& all captiue soules are sett at liberty. Isa: 61/1/

Arnobius

As the Hart, feed with the flesh of Serpents,
ouer boyling with poyson, maketh halt vnto y^e
fountain, so saith he, my soule being glutted
with the poysoned Concoct of y^e Diuill, runnes
vnto thee O Lord: That as myne iniquities
haue cast me from thee, so, my vnfained
repentance may draw me howe againe
vnto thee.

Lord breake downe the partition wall of our synnes,
w^{ch} stands betwixt our soules, & thy saluation. stream
downe the illuminating beames of thy bright spirit,
into the darke corner of our hearts: & cause such
glades as wither for want of heavenly dew, within
our soules, that they may not onely quicken, but
also springe by kinde. vntill, by dayly waterings,
they be growne to the full light of perfection, &
gloriousness, from the hands of thy grace.

We cannot say, that y^e Almighty rest y^e 7th day
from labour, but from creating. Hee went dayly
on in the works of redemption: & ceased not to doe
good works euen on y^e Sabbath day: euen vntill the
manifestation of X^t. w^{ch} in these dayes coulde y^e power
sayting, my father worketh hitherto, & I worke. John: 5:17. Act: 13/4/

Math: 12/11/12/

Let vs willingly dye to Syme; then, shall we joyfully
rise againe unto righteousness. / Let the one be, as a
coralline to eat of our dead synfull flesh, and
the other a spurre, to rowle up our slumbering spiritte
The manly of god, doth astonish vs: / his greatnes
strikes vs dead. His glory beate vs downe. / and
his greatnes strike vs dead. When wee adore his
omnipotency, admire his wisdom, stand in awe
of his Justice, & flye from his vengeance. Then by
his Mercy alsoane, we fast how gracious, & amiable
this Almighty powerfull God is. / Wh. mercy is
needed in Heauen (saith St. Augustin) because
therin, is found no misery.

The Heavens, are within a spanne (in comparison of
his Omnipotency. / the earth within a Circle. / the
waters both of sea, & land, within a fist. / the
highest, & numberlesse Mountaine, wayed in his bal-
lance. / yea, the Sunn within the Tropicks. / but no
number, or measure, or bound, can bee set to the
Mercy of God.

As, the power of the Lord, had her day in the crea-
tion of the world: & the mercy of God, her daye
in the redemption of man. So, the Justice of God
must haue her day, for the punishing of Syme
in the synfull.

Punishment shall then fall heavily, on such as fornicall
who sitt brauning in their Windowes; whilst such as
poore Jeremy, lye striking, & staring for want, in
prisons & dungeons: / mende so much as remembering
the afflictions of Joseph, rage; they forget God.
Their Diues, sitt swilling with lust & pride, & savoring
most deliciously euery day. Whilst the naked Lazarus
famish, before their hard remoued hearts with
could, & famine. / Their priuie Herodian Judge.
more valuer a promise made unto a Court Dallilah,
then the cause of Justice it selfe: / yea, they some tymes;
I, to often make themselves euening wolues. / Zeph. 3. 3.
neither fearing god, nor man. Luk. 18. 2: 5. / Amos. 9. 7.

Lord, make my heart like unto a Lymbeck. that
may distill the Soudraigne water of Repentance into
myne eyes: that myne eyes like full Cisterns, (not being
able to look backward) may returne their stream
backward into myne heart; & that being out charged,
may draw the flood of affection to my tongue, w^{ch}
(like Irons Confore) may conuey the sweet perfume
of my prayer, confessions, & thankes, into the heavenly
presence of thee, the our God of my saluation.

Lord, purge thy garden, of all noysome weeds; &
pluck vs all such plante, as thy right hand hath not
planted: & suffer no kind of synne to choake
the growth of faith.

Lord; thou art the only physician, heale vs; thou
art the good Samaritan, pity vs; yea, thou
art the resurrection, & the life, O quicken vs
prepare, & fitt vs, with true submission, either
for life, or death.

Lord; grant vs thy grace, to beare willingly thy
crose, whether of sickness, or calamities. to drinke
heartely of thy Cup; the Cup of affliction. to be-
come patiently thy Yoke; the yoke of tribula-
tion. & to suffer meekely thy rod; the rod of
a fatherly correction;

Note, the wonderfull difference in the manner, and
wayes of cure; Betwixt God, the physician of the soule,
& man the physician of the body; Man; he desires
to shewe the singularity of his cure in publique to
gaîne the opinion of men.

But X^t; he
cured both bodies, & soules of men in private; only, y^e.
hee may please God his heavenly Father. as in Isa: 35/5:6.
confirmed, in Mark. 7/33:36. Thus X^t. can deridingly
saye unto carnall physicians, as our the Nazarenes
did scoffingly saye unto hym, Physician, cure thy selfe, Luk: 4/23.
Nay; hee can saye unto vngodly, & vncoufessionable phi-
sitions (to their horrors, & griefe) as our he could those
Nazarenes: that although there were many Widdowes
in Israhell, yet Elias was only sent unto y^e. widdowe of
Sarepta, not unto vnbelievers. Luk: 4/26. but you.

may ask me, what boldness had that widow more than other widowers? this text will tell thee.
1. Kings. 17. 9. to 17. by w.^{ch} confidence in gods providence;
Every one may become a saving provision for his own
soul, & body, as in Gen. 49. 11.

X^t is a sufficient X^t Jesus, is a Saviour sufficient, but not efficient;
but not efficient if wee perished for want of boldness in his 2.
cause of salvation. Unmutable Covenante: viz. his Oath, & promises of
salvation; then the fault is in man, not in X^t. Heb. 6. 17-18.

although X^t did wee may say by presumption, & degradation, as the
dy. for our sins, women of Samaria; Saul hath slain his thousands:
yet, wee must make but David his ten thousands. 1. Sam. 18. 7. by w.
of gods correction, as medicine, wee may note, that godliness is the first table; but,
to cure our sin without righteousness, w.^{ch} is the second table? this
sick soul cannot be any salvation: & the extent of that way

god cannot show mercy unto a peccator; then, assure thy selfe, although thou comest short of
probate; because, performant in, & by the Law, yet through X^t,
he is y^e god of truth, & the beleeving Gospell, thou shalt imputatively be
& iustified. accepted (only for thy faith, & willingness, not merit,
or boldness) as a man full of righteousness, and
according unto gods own heart, as David (acknowledging)
(a great sinner) was justified, by words from gods
own mouth, (for his penitency) in right, & perfect
Act. 8. 37. Gen. 17. 1. Job. 1. 8.

Griefe. Hee, or she, that hath a true godly mynded griefe
for sinne, will have his heart melting with com=
passion within hym might & daye, though the
fountains of his eyes be dryed up with continuall
weeping: such was Peters repentant griefe, when
it is said he went out, & wept bitterly. Math. 26. 75.
The reasons why, & the times when, wee should be
our souls unto this godly affliction, are as followeth.
1. Sam. 30. 3. Nehem. 1. 3. to 8. Lam. 1. 7.

fast. Those who desire to keepe a true fast, will daily
furnish the lusts & sinnes in the body, to feast
the faculties of the soules. Math. 6. 16. Isa. 58. 6.
Zach. 7. 5. Jer. 14. 12. Luk. 18. 12.

faith. Faith hath the preeminence over all graces, as
gold hath of all mettals: as although gold may
purchase land, yet counterfeit gold, can not:
no more can false faith salvation.

soul. The soule is the Judge, & the heart is the throne
of the soule: Directing the tongue to speake: the
hand to worke: the foot to walke: by w^{ch} we may
note, that if the heart bee dull, the man can
not bee good.

As, out of our mines of gold, many pieces of silver
may be exchanged ~~for it~~, & distributed abroad:
so, from god many blessings may be derived,
yet never all diminished.

As the dew from heaven, Melloweth y^e ground,
& giueth life, & sweetnes to the heart of y^e earth:
so, the streaming downe of gods powerfull spirit,
into his operating word: doth soften mans
stony heart, & strengthen all the faculties
of the soule. making the word sweet in tast,
& wholesome in operation.

Baptisme
St. Bernard, in his 77. epist. to Hugo St. Victor, tells
vs, that it is not the omission, or lacke of Baptisme
w^{ch} damned some, but, it is the contempt of it.
if otherwise, what would become of all those children
that dyed in the wildernes, (of the Isralites) for many
yeares together; (who were not circumcised, by reason
of their continuall progress according vnto gods direction)
for, circumcision was the shadowe of Baptisme. / Rom. 4: 11.
Beside, it is not very likely that children haue any
faith; because, they haue not the use of vnderstandinge
except god doe worke in them extraordinarily; & such
he sanctified from their mothers wombe: as hee did
for my the prophett, & others. / Jer. 1: 5. / Isa. 49: 1: 5.
Luk. 1: 15. / yet, because children dye unbaptized, &
(for ought we knowe) without faith, we must not
conclude them lost in condemnation (for originall
sinne of their parents;) for who knowes whether their
Parents (being dead) were not sanctified: if so, then / Jam. 4: 11: 12.

Baptisme

Unbaptized chylde on dyng, may be within the Covenant
of grace, Rom: 4:13. Who then dare lay any sentence
on gods electe outs. ^(confirmation) Math: 19:14. It is god only y.
inflicting all; great, or smali. Rom: 8:32:33.
w^{ch} infant (at the last day of judgment) shall be then
made capable, to give an account of what faith the
god of Heauen had (in its tyme of earthly breathinge)
refused it to them. Isay. 65:pt: 20.
But, my think, I heare some say, what? is it not a
hard misfortune, & iniustice in God to damne y^e soules
& body of an Infant, who (but for y^e originall synne
of its parent) had never given offence to God, or
man, either in thought word or deed. nay, more;
to condemne it in the wombe, before it could haue
any thing do euill (if it then could either speake,
or act) this was Esaus case, to shew vs y^e (all) the
seed of Abraham are not within y^e Covenant of
grace; Rom: 9:6:10:15 gal: 3:16:17. God being y^e potter,
may make what vessels he please, some for y^e hon^{or}
of his seruice to be saved, & others for dishonour
of God, & themselves, to be damned: so then it ap-
pearis, that it is not in the power of any man to
save himselfe by the Lawe of Nature: but in, & by
the Gospell of grace. ^{to grace} Rom: 9:15:10:22. my meaning is,
Infante. 2. Ifd: they cannot be saved, if they meritoriously build
on absolute obedience to y^e Lawe; except, that they
shall save whom
god will please. Will make faith (in X^t) their foundation; & such, are
Heavenly buildere. Heb: 11:10:1: Cor: 3:9: Jude: 20:

Faith.
y^e influence of
the spirit in, & to
Infante. 2. Ifd:
6:20:21:22:
shall save whom
god will please.

y^e race of X^t Christ Jesus came, not only from the seed of
Abraham, & David (by the Lawe) who were Jewes: Math: 1:
But also, from the seed of Rahab, & Ruth, who were
Gentiles; by w^{ch} we may note, that X^t is not a
mour of the Jewes only, but also of vs Gentiles.
Rom: 3:29:30:31. Rom: 2:19:20:23:32.

Math: 1:
Luk: 3:3
Ruth, mar
Booz.

St. Chrysostome saith
X^t shall come to
Judge us in y^e same
fashion as he hath
condemned
us before the
earthly Judge
Hence we see

Benaventur notes, that there shall be a judgment of vs
1. for things that were but euill intended. 2. a judgm^t
for the cause whence they sprang. 3. a judgm^t for euery
euill act committed. 4. a judgm^t for euery iust
punishment inflicted. 5. a judgm^t of retribution for y^e
good. a judgm^t of reprobation for y^e bad, a generall
judgm^t of discussion for good & bad.

God made man, only to serve hym: god made
all creatures to serve man: & god made y^e heaven,
earth, & seas; to serve them both.

Man needs not care for more ^{knowledge} knowledg, then
to know himselfe: hee needs no more pleasure, then
to content himselfe: no more victory, then to over-
come himselfe: no more riches, then to enjoy himselfe.

St. James notes. 3. steps into hym, first by suggestion
w^{ch} is the seed: 2. by Delightation, w^{ch} is the nourishmt.
3. by comfort, is the perfection.

St. Bernard notes. 7. kind of mercy w^{ch} god bestoweth
on his elect children. 1. a preventing mercy, by w^{ch}
they are kept from running headlong into synne. 2. by this
is a forbidding mercy, whereby god walleth for mans
conversion. 3. by this is a changing mercy, w^{ch} setteth vs.
in a holy course. 4. by this is his embracing mercy,
w^{ch} assurth vs of our conversion. 5. by this is a confirme-
ing mercy, vpholding of vs in y^e wayes of righte. 6. by
this is his comforting mercy, that setteth vs in the hope,
& expectation of glory. 7. by this is his crowning mercy,
w^{ch} giveth vs victory & season, & full possession of this
Kingdom of Heaven.

What horrors will the day of judgment bring upon
the perprobated synners, when they ^{shall} look up, & behold
the Judge frowning, looking down, ^{they} shall gasping
for their, within themselves, they shall see their bultured
conscience gnawing on their soules: & without? the
flame is ready to burne them: one the right hand? synne
opposeth them: on the left, the Devil affrighting them:
god, & his angels all against them, & now but damned
spirits with them.

St. Chrysostome compares the world to a Sea, the
Church unto a Ship: the repentance to y^e sayle.
The Cross of affliction, is the rudder
Christ, to the pilot
the wynde, unto the holy Ghost.

St. Augustin saith, that the Lords of the world. have
true spiritus, but false inwardly: certain misery,
& hoped felicity.

St. Bernard tells us, yt. this blessed region of delight
called heavenly paradise, there wisdom shall shyn
without ignorance: memory, without forgetfulness:
understanding without error: reason without obscurity:
there is a constant security: secure tranquillity: safe
riches, happy eternity: eternall felicity: there
is perfect love, no pain, & in all our spirit.

Devotion kindled with fiery zeale, so enlighten
eth prayer. yt. it maketh it more forcible then
powder to a bullet. for, the one pierceth but the
other, the other it daunt.

Morall Observations.

Mans life; is reckoned but all .70. yeares. / out of
w^{ch} take .35. spent in sleeping: / 15. yeares in thylde-
hood, & manity: / & 10. yeares in idle recreations: /
ther will remayne but 10. yeares for gods service;
& howe unpreparedly that 10. yeares hath byme
spent (though in prayer, & other seeming piety)
let every ones conscience bee his owne iudge.

Therefore; Redeeme the tyme past, with repentance: /
looke to the tyme present, with diligence: / and,
for the tyme to come, with providence.

Refraine thine eares from hearing, thine eyes,
from seeing, & thy soule, & body from fullfillinge
any thinge that is wicked. / Exo. 23. 1.

Let thy apparell, meate, & recreations; bee
needfull, Lawefull, & moderate. / Eph. 5. 1. / 6. 1.

Let not mallice; make thee bare; to reueale y^e.
w^{ch} intire friendshipps our bound y^e. to conceale.
Followe thy better: / observe the wise: accompany
the honest: & loue the godly.

In prayeing any, bee discrete: / in saluting, /
curtious: / in admonishing, friendly: / in for-
giving, truly mercifull: / in promising, /
faithfull: / in recompensing, bountifull: /
not making the rewards of meritt, the gifts
of fauour.

What can it profit any man: (by abstinence
from meate) to humble his body; if his mynde
swell with pryde: / Or, to forbear wyne; & be
drunke with wrath, & mallice.

If thou wouldest haue god Almighty, to turne
away from thee, the euill of afflictions: / thou
must first turne away from thy selfe, the
euill of transgression.

Hee, that seeth thee offend, & telleth thee not of thy
faulte: either flatters thee for fauour: or else,
dareth not displease thee for feare.

Morall Observations.

Y^e bellies; are sepe
chies of lust: and
shambles, to distrac-
tion: he makes his
Kitchen, his church,
& his cooke, his pre-
cher: swearing, his
prayer, & quaffing
his repentance.

There is no servite so bare, as for a man to bee a
slave to his owne belly: eate therefore to live:
but live not to eate: feede to sustaine nature,
yet arise from eating with some appetite:
for a scavenger (whose living is to empty) is to
bee preferred before him that liveth, but to fill
princely / Phill: 3: 19.

Gluttony.
III

Gluttony: it may bee called the deluge, or inunda-
tion of the soule: because, it hath a ravenous
desire to see, & fill the stomacke beyond the
bounds, & rule of nature.

Off Gluttony, there ariseth: 11. dangerous effects: viz:
Dullnes of witt: impotency: scurrility: fury:
superfluous talk: Drowsiness: bestiality:
lust: poverty: dysesteem: & the wrath, of
God.

Wrath.
III

Wrath; it may bee called, the frenzie of the
soule: it is a vehement motion of the hart,
tending to revenge, whereby the blood boyleth
exceedingly, sendeth up hott, & burninge vapours
to the brayne, so that Reason is (thereby) smothered,
& the will, made obedient to the affections.

Off wrath; there are: 11. branches. viz: Malice:
fury: Impatience: Revenge: Malediction:
Blasphemy: Reproach: Contention: Thwarting:
Cruelty: & Murder.

Idleness.
III

Idleness; it may bee called the Lethargy of y^e soule.
being, a Lazie dejection of the whole man, from
the laudable exercise of vertue.

Off Idleness; there are: 11. branches. viz: pro-
fraction: Remissness: Negligence: Improvi-
dence: Indolence: Shuggishness: Pusillani-
mity: Inresolution: Desperation: Misprision:
& Omission.

None, can dye ill; that hath a care to live well.

More precious is want, with honesty; then wealth,
with infamy.

Morall Observations.

Indeanour, to govern such as are under thy authority, rather by love, then feare: for, to rule by love, is easy, & safe; but tyranny, is ever accompanied with care, & horrour.

If thou went to execute correction, on thy selfe, thou wouldest doe it to sparingly; if on thine enemy to heauley: it therefore, onely belongs to god to revenge, & to man to forgive.

Pride; is said to be the Triumphy of the soule. because, it is a puffing up of the heart, & mynde, proceedinge from the opinion of some good thing in vs, more then in others.

Pride.

Off pride, there are many branched: Presumption: Ostentancy: Hypocrisie: Boasting: Ingratitude: Contempt: Disobedience: Ambition: Curiosity.

Courtousnes; it is called the Dropsy of y^e soule. because, the more a Courtous man hath, the more still hee desireth.

Courtousnes

This vicer Courtousnes, hath many heads, by w^{ch} it snatcheth at the trash of this world. viz. Fraude: Iniquities: Perjury: Bribery: Sacriledge: Theft: Usury: Rapine: & Symonie.

Luxurie; may be called the Leprosy of the soule: because, it is an morbid appetite for Lacivious, & fleshly pleasures.

Luxury.

Off Luxury; there are many fore-runners: viz. Voluptuous eating: Scurrulous talke: a discoloured dung: a naked breast: frizled haire: artificiall paintinge: costly perfumes: a rowling eye: anunchast foot.

That soule, who dares first walke in the Counsell of the Ungodly, will next, stand in the way of Symonie, & lastly, will sitt in the seat of the scornfull. as Judas, was first a cunninge dissembler: 2^d, a secrett theefe: 3^d, an impudent lyer: 4th a bloody traitor; & lastly, a desperate reprobate.

Morall Observations.

Synne; is like Canker; growing from motion, to a liking; from liking, to consent; from a consent, to action; from action to custome; from custome to hardned hart; from thence, to the height of all synne.

meekenes.

The ground, or cause of meekenes; is affliction, & poverty of spirit: for, hardly can hee bee meeke, & patient in spirit; that hath not bene acquainted with y.^e Croffe.

patience.

Patience; is a voluntary, & continuall suffering for the love of vertue & honesty. it is a grace of the spirit, flowinge from hope.

peace of a good Conscience.

Peace of conscience; is a vertue, whereby wee haue unity, & Concord both with god & man. in 6. heads. 1st, peace betwixt man & god, is called reconciliation; wherby god in x^t, is at one with man, & man through x^t is at one with god. 2nd, peace with good Angells; for, men being at peace with god, then Angells become ministering spirits unto them. 3rd, peace with a mans selfe, as when the conscience ceaseth to accuse. 4th, peace amongst friends, who casting away Savage nature, become truly lovinge. 5th, peace of the faithfull, wth professed enemies, & all other offenders. 6th, an inclination of peace, proceeding from y.^e desire of the enemies themselves, with the true Church.

Green thou for nothings in the world so much, as for thy owne synne. & offending so lovinge a god.

Wish not for a longe life so much, as for a good life. a short life in grace, increaseth glory; when the longe life in synne, ends in shame.

As many degrees of aged, as wee desire to live, & runne through; so many degrees of death, wee desire to dye.

S^r. Ambrose saith. that in death there is no difference betwixt the rich, & poore; only this, that the pampered bodies of y.^e well feedons, will yeald a more loathsome smell.

Morall Observations.

Account not thy selfe better then thou art: but the more base thou art in thine owne conceite, the more glorious thou art esteemed of, in the sight of God.

Keep a narrow watche over thy Heart, words, & deeds, continually; & see, that thy tyme bee not spent, carelesly, unprofitably, or idly.

Shoyde the society of wanton, idle, & unthrifty company: w^{ch} to the soule; are, as poysoned, & infected ayre, is to the body.

Honour all men in their places: but no man so much for his greatnes, as his goodnes.

As you would keepe your power wth God, so faile not to keepe y^r lawfull promises with men: that faith, & truth may kisse each other in christian-like conversation.

When a woman is strongly solicited to folly: the onliest way for her to be pidd of the tempter, is to tell her husband.

Temptations smothered: as fire, burne more inwardly, & are most dangerous.

Plato observeth; that a man, is a tree turned upwards: the haire of his head is the root: the arms, the branches, & so of the rest.

Seneca saith; that yonge men, have Death before them: old men, have Death behynde them: &, all men have Death neare them.

An aged life man, shouldeth his life, as an Ele by the Tayle; w^{ch} hee would faine should fast but cannot.

Mesodamus; being by his friend invited to dync with him the next day; answered, why invitest thou mee to morrowe; all my life hitherto I have expected death howev^r, I cannot promise to come to-morrowe.

Morall Observations

That pisseth wildest soonest broken, not that is first made, but, which is first stricken, or first receiveth a Knocke: So likewise for these brittle pissets of our earthly bodies, they that soonest receive the blowe of death, first perishe; not, that were first made, & have longest lived.

As trees; when they live are generally knowne by their kinds, & fruits; but, being felled, felled, & consumed, none can distinguish their ashes: So men; when they doe live; much differ in Office, tytle, & goodnes; but being dead, & resolved to dust, no man can knowe the ashes of the Kinge, from that of a Beggar; in dust, there is no preeminence.

Since the first division of waters, the Sea hath bene accustomed to ebbe, & flowe, & who hath durst hindered it? So, since the first corruption of Nature, Death hath bene accustomed, to destroye, & slay, & who can resist it.

In a looking glasse; we may see, 3. different things; the glasse, our selves, & what is near unto us: so, by the glasse of gods judgement clearende, we shall see him, our selves, Angells, &c. beside us, even god himselfe face to face.

Wisdom; without courage; may be termed rather subtilty, then inditious resolutions: and courage; without discretion; is rather furious rashnes, then true valour.

A traveller; who mistred of gaining knowledge, & manerly looketh true religion, & vertue: bringeth home a leprous soule, & a tainted body: retaining nothing (for their parents comfort) but shame of either, or repentance of both.

To converse with fooles; is both ridiculous, & frivolous: with the wicked chargeable, & dangerous: but, with the honest, amiable; for they are pertinent; & with the wise, profitable; for they are gracious.

Morvall Observations.

Death, is the feare of rich^e men: the desire of
poore men: but surely, the end of all men.

As a Dead fly, may spoyle a whole boxe of oint-
ment: so may our sinne, thy glory.

As, There are in the body naturall .3. principall mem-
bers; the Liver, the Heart, & the braine, The Liver,
is the beginning of Naturall faculties: The Heart,
is the beginning of vitall faculties: And the Braine,
is the beginning of animall faculties: So, there are
in the body politick, .3. principall members, the
Magistrate, the Priest, & the Divine. Now, as
the body naturall is in best estate, when all its .3.
principalls are well affected; so, in the body po-
litick is it, when its principalls be faithfull in
their places: But, if the Priest (instead of whole-
some physicke) minister nothing but Hemlock: y.
Divine (instead of wholesome doctrine) preach nothing
but heresie, & curiosity: & the Magistrate turne
Justice into Wormewood: Then the whole body be-
comes poysoned, even unto death, & dissolution.

The monyes y.^e Kings raise from their subjects; are
but as vapours drawne up from y.^e earth (by the
Sunne) to be distilled from thence againe in fructi-
fying shewres upon the people.

The readiest wayes to overcome the Devils
temptations, is, first to vanquish all our
owne carnall imaginations.

Hypocresy, is prowde, because it is humble: &
Sincerity is humble, because it is prowde: a
sincere heart, is like unto y.^e eye troubled with
the least mote: & is ready to throwe the first
stone at it selfe.

St. Chrysostome sayeth well; that she is a worse woman, that in Hypocrisy blurs her face with teares, that she may be iudged an humble penitentiary; then she that beautifies her face with painted colour, that she might be reputed a fair, & lowly creature. 1. Cor. 4. 2.

God, more hateth the poyish pharisaicall meticulous spending of the body by counterfeite fasting: then the Epicurish ramping of the body with gluttony, & belly-chance. Act. 8. 21.

The adulterer doth stand more in feare of the eye of a Childe: then hee doth at y^e presence of God. & since the eye of man drawes from vs a care of our outward behauiour? Why then should the eye of god, much more drawe from vs a due observance of our inward behauiour in y^e heart. both towards god, & man: except wee be Atheists.

As winds praised must not trouble vs; so neither their punishment if praised trouble vs.

The works of morall, & civill men; may seeme most beautifull in the eye of y^e world. (that is, worldly people) yet, they may be deformities before god, because, they neither flowe out of a pure fountaine of a purged heart: nor are they offered unto iust ends. Man, he iudgeth of his brothers heart by his works: but God iudgeth of their works, by their hearts, accepting Abells heart before his sacrifice. gen. 4. 4. by w^{ch} wee may note, that gods wayes of iudging, is not as mans way. Isa. 55. 8. 9.

Amongst men; grosse vices of great odds, are whicked at; & eminent vertues of moderate odds are not heeded; But with God; neither shall thy great odds helpe thee from punishment, nor thy bare odds, hynder thee from reward.

On euill workes shall not preiudice thee, who walkest in y^e ordinary tracke of good works; contrariely; one

good works shall not profit thee, who makest
it an ordinary trade of doing evil works.

There are: 4. kinds of rewards. First there is a
good for good; ~~the only~~ there is an evil, for
evil; (this is: 2. and the rewards of justice) 3.
there is a reward of good, for evil, & that is of
mercy. 4. there is a reward of evil for good;
& therein, is injustice.

Pythagoras, who compared an eagle full grown, unto
swallowes, & may not saith, who so unfitly com-
pared unto the sparrows, who building them-
selves under Tobiths roofe, put out his eye. Tob. 2. 10.
As smoke & chafotte away. Bles, as an ill smell
Doubts: so doth synne, the Angells of comfort. Basill.

There are: 3. things that will drive a man out
of his owne house. 1. Smoke. 2. Raynes. 3. a
drinking wife. And there are: 3. things, y.
drive X^t out from his house, our soules. 1. Pride.
2. Contention. 3. Luxury. 1. John. 2. 16.

As the: 7. Planets are said to rule the Macro-
cosme, or bigger house; so the: 7. Deadly synns
doe misrule the Microcosme, or lesser house,
the soule, & body of man.

A man may flye from any thinge but god, and
his conscience. Hee caried that clogg miserably:
the guilt wherof, hee ^{may} sometyms forgett, but
never forgooe. Hee may hyde his offences from
men; but not from hymselfe, nor his synne, from
his soule. Isa. 57. 20. 21.

Isidore, & Bede divide the night into: 7. parte.
Eventide. Ewyght, bedd tyme, midnight, cocke-
crowe, daye tyme, breake of the daye. The night,
is all that tyme betwixt sunn sett, & sunn rise,
& the starre that shene in the evening, is called
Vesper. This the Astrologers call: Stella vespere.
which goe before the sunn rising: & followed
& follows the sunn setting.

Craesus, that so greedily hunted after two Par-
thians gould, perishing miserably, had his head
thrown into a bessel of moulten gould, with this
Motto: Thou hast thirsted after gould, now drink
thy fill.

S. Bernard, speaking of Symon; Lamenteth them thus:
O Lamentable generation; & unhappy; whose
father, is horrid carefullnes. Whose Mother, is
shamefull fillthines. Whose sister, & com-
mon, is base pinelodgednes. Whose nursing, &
nursurer, is falshood, & foolishnes. Whose home,
& daughter, is durstfasting bitternes. Such a gen-
eration, is fivefold miserable; borne in care;
swaddled in shame; attended with pride; married
with folly; wedded unto Symon; having to it, yea,
eternall slavery.

Eyes, in Scripture are taken two fold, properly,
& figuratively: 1. properly. Psa. 123. 1. 2. 1. 2.
figuratively: & so it signifies iudgment, knowledge,
& understanding both externall, & internall. 1. Sam.
18. 23. Psa. 8. 21.

The Cheeke, is indifferently taken in Scripture, some-
times by way of Synecdoche; that is, for all kind
of violence, force, or power. as. Psa. 3. 7. some-
times, by way of Metonymie, that is, for a scorn-
full, disdainfull, or contemptuous abusing of any
one. as. Job. 16. 10. & some times, for excessive grieu-
ing, & mourning. Gen. 1. 2. 16.

Jerome, in Andria. saith; that there is nothing more
lamentable in the estate of man, then to wish y.
w^{ch} they cannot compass: & to possess y.^e w^{ch} guides
them no solace, both of them, being Deaths companions.

Augustine doth thus low, to be an effect of y.^e reason-
able soule, by the w^{ch}, she seeks something with a
great desire, & appetite to enjoy it; by w^{ch} affection,
she both enjoys & embraces it, with a certaine
inward sweetnes, & keeps it, being gotten: yet y.
Desires preferre Charity before Love: because Love
aymes at all objecte, then at beautes, & riches: but for
charity; it only respecteth god, & man.

Democritus, pulled out his eyes, for seeing, how
should be besotted with y^e love of vanity: as
thought it were not lawfull to be so, what
is not lawfull to be desired. / as fell out betwixt
Amnon, & his sister Thamar. / 2. Sam. 13. / 12. 14. / &
Biblis to her brother Cammas; for whose unlaw-
full affections, she hanged herself. / Iud. /

But, The object of true love is good; either simple, as
in God, or participative, as in man. Faith
assureth us of gods favour towards us through
it, works true love: for, the cause of love is faith,
except faith therefore, be firmly holden, we
can never attain unto spirituall love: for,
love goeth not before faith, but faith goes be-
fore Charity, the reason is, because no man
can love that w^{ch} he hath not believed. /

St. Gregory compares the world unto a rotten
Mulle: w^{ch} being opened with the knife of severity,
you shall finde nothing within, but rottenness,
& vanity. /

Patience, is to be exercised. 3. manner of wayes:
1. from God. / 2. from Satan. / 3. from men.
Wee must patiently endure gods punishment.
Wee must manfully resist, y^e Devils temptations:
& willingly suffer for y^e persecutions, contumelies,
& reproches offered by our neighbours: all this
must most circumfpectly be done, without
murdering against God: / yielding to Satan:
or sending evil, /

The soule, is not where it lieth, but where it
loveth: which made Scipio wonder, why
men should be so carefull in getting rich,
& negligent, in obtaining friends: for a friend
is as our soule inhabiting of. 2. bodies. / Whence
Artemesia, the wife of Mouscalus after her husband
was dead, she drank his ashes: to signify, y^e
as she kept his soule, so also she would incorporate
his body. /

Seneca.

He instructs us, that when we find prosperity
of life most to favour upon us, then is the choicest
time to bethinke, & assure our selves y^t wee
stand but upon brittle grounds. / Wherefore
saith he, give not raynts to thy vanishing
affections, but manage all thy thoughts, and
actions with due circumspection: for, when
the world seems most to flatter thy security,
it is then, he is bound to shrowde thy selfe under
the wings, of sobriety, humility, equity, & prudence.
least wee may be forced to saye, wee had a
well take. By the way: indeed, no man is happy
but that wife, for seeing man. Job: 1. 11. 21. 22.

The worldly man, is the greatest drunkard that
ever was. Who like the fow, the Sea, the Grove,
& Hell, thinks hee never hath enough, but like
the source of the Horse leeches, alwaies crye
ing out more, more, so that the world, & all
therin, are but as salt water to his thirsting
souls.

Heracitus

His teares are innumerable. Who wept con-
tinually to thinke on humane misery: but
his iron, steele, adamant, condurion, bare,
hearte, and illacurable. They are as inflexible
as Pluto, who hard heart. 300 Bulls (in saepe
fired) could not molifie, though the blood of
on is said to soften an adamant. / or, like the
rocky heart of Troy, Iulus, from whose eyes, y^e
signes, the sobbes, the teares, the blood, of Permeus
Pydo, could not draw out drops.

Cicero.

A man to be himselfe, is a Jewell beyond esteeme:
there is nothing beyond Liberty. Nature teacheth
us to fly from duell, as the Star doth from the
hound, & to run from servitude, as from distraction.
Jupiter, hee makes none his servants, but such
as hee makes.

Diogenes

When Diogenes was sent for to keep an annuall
feast with Craterus, a great Captain, & Com-
mander under Alexander, he answered; I
had rather lick salt at Athens, then faint
deliciously with such obsequious order, & cater.
Homo is best, though he homely: & liberty, an in-
valuable Jewell.

Simon.

And Simon of Athens:
would not sell his poore liberty, & freedoms, to
live richly with Pericles prime of Time; hee
preferred the secure poverty of the Country
Mouse (in the fable) before the delicate danger
of the pampered City Rat.

In Richard the 3. tyme, all the Court favoured
would, would seeme to bee crookt backt, w.
thinge they imitated, & studied to please
the Kinge. They would inquire of his chanc-
berlaundes, what booke he most delighted to
reade in, that they might sett themselves for
the same discourse when the Kinge tooke any
occasion to speake of History.

Good men, when they correct forwardly, they doe
it lowdly: Bad men, when they flatter smoothly;
hate bitterly: Sweet mouthed Epicurians, great
mens parasites: Decent full songes, dimlissing
hearte.

As a servingman is knowne by his cognizance,
so is the Christian by his conversation: wee must
not onely bee plausible in words, but also most
trackable in works.

Xenophon.

Hee will have his Cirrus, not to goe before his
servants in wantonnes, & idlenesse: but, in
industry, & wisdom.

Hillarye, will bridle his untamed affection, &
tame his unbridled body; & feed his wanton desire
with Chaffe, lest hee licks backward, & cast his
Master. Thus, did Paul subdue the heat of his
carnall imaginations. / 1. Cor. 9: 27.

y^e. Sacedemonia thought the Virgins of Pilopondus, are said
Virginit, doo so
at some self tyne
to goe naked, only couered with a Mantle on
both sides fastened, whereby their nakednes may
be discryed: Yet Vestale Virginit, no doubt
were modest, for, if she lost their maiden heads
before they were 30. y^ears of age, then, they were
to be burned quicke; by w^{ch} note, that y^e. grace
were graced by Virginit, & Virginit, is graced
by the Grace.

Virgill.

Some will haue a De. the picture of Virginit:
because, they coule not, neither delight they in
Venerie: They swaunt, yet not by Venus helpe:
no; they desire not her company.

Humble wedlocke, is much better, then proude
Virginit: a Virginit body, & a whoreshe mynde
are not lawfull matches. Mariage, is a
conferuier of chastety: & a friend vnto Virginit:

Heb. 13. 4. it is ordained of god. 1. Cor. 7. 2. 9. 36. yet Tatian:
papiste, & Syritius preferre the Stewes, and
Whoring; before, an honest wife, & Mariage.

True virginit, conquere nature, & wyms the
battell. it conquere nature by integritie, & ob-
taine the battell by the spiritle powde, pearle, &
chastety. foolish Virginit is captiued in fight,
& made an adulteresse to the sense, being obedient
to the flesh: it carryes a polluted mynde about, as
on that caries a lantern without a light.

August.

Emicre faith. sound hope. & misperable charity
are the soules true Virginit.

Usury.

A Millar, & an Usurer grynde both; but a different
matter: The one grynde Corne; the ^{other y^e} faces of the
poore. Usury, it sells the ayre: & takes mony for
tyme; it plante without earth; & reaps without
seed: it buysons the patrimony, & kills y^e. taker.
Aristotle conioynes Usure, & Bawdry together: for
the likenes of their gettyng: & Augustine tearmes y^e.
Simon, & Lew; Brethren in iniquitie.

Antiquity anatonizing, & Describing of y^e world:
Calls Heaven, the head; the sea, the belly; the
ayre, the eares; the light, the eyes; & y^e earth,
the feet. The worlds head, is gods Throne, and
the worlds feet, the footstool. A fitt lesson, to
qualifie the turbulent spirit of traitors, for sub-
dawning to lay violent hands on the King; who
is gods anointed, the Chiefe, the head, & the report-
er of y^e Law. For. 27. 8. 9. 10. / Eek. 26. 7. to 13.

Pistothirus

Shaving of the head (amongst the Greeks, & Latines)
was a signe of servitude. Wh^{ch} made Pistothirus
wonder, why the poet called himselfe the ser-
vant of the Muses, & yet wore longe haire.

As Athens was gouerned by The mistocles, The misto-
cles by his wife, & his wife by her sonne. So, this
Kingdom; is for the most part ruled, as y^e plea-
sures will; the people, as their wines will; & their
wines, as the priests Command.

Cresus.

Cresus King of India glistering in his gould, and
glorifying in the multitude of his riches, asked Solon:
if euer he had seene any one more happy then
himselfe? yes, quoth Solon, many; The Kings be-
ing in anger, said, What, make y^e no account
of mee? I confesse quoth Solon you are a mighty
King wallowing in wealth, & abundance, but
to call y^e blessed, before you end your life in piety,
& happynesse of heauenly bliss, I cannot.

Solon.

Chastety

Chastety, is rewarded with a rayle before her face.
True Chastety, is alwaies attended with mayden
modesty. Chastety, & constancy consist not alow
in the integritie of the flesh, but also, in the
decentie, & comelines of ornament, & carriage.
Wh^{ch} Antiquity calls the armour of shame, and
wall of woman hood. The Arabian women got
covered, as not willing to be seene in any part. but
our women got uncovered, no caring if all parts were deformable.

Maxentius. There is no vice, which hath not its beginning from
Johannes. Defens. a lyde: nor any virtue, whose original is not
Con: Trid: 1/2. truth.

Piety, & gravity, are twyn-sisters, both descended
from above, owing their high birth from the
supremacy & sanctity, & soueraine Maiesty of
Heaven.

John: 14/6. Truth; it is one of the glorious titles, & attributes
i: pet: 2/22. which our Saviour hath taken unto himselfe, say-
ing, I am the way, & the truth.

Man, neede not care for more knowledge, then
to know himselfe: more pleasure, then to content
himselfe: more victory, then to vanquish himselfe:
nor more riches, then to enjoy himselfe.

Emicritie. Emicritie is the girdle, whereby all other graces
are tied close unto vs. St. Pauls calls it the
girdle of righteousnes & truth. Ephes: 6/14.

Justice. That is reputed Godly iustice, wherby neither power,
nor money, nor fauour can preuaile; otherwise
it is iniustice, & murther robbery.

Such men, may be wise in grosse, but foolish by
retayle; who, for want of spirituall eye saluor,
Reu: 3/16:17:18. dare make synfull actions their
bosome friends; which in the end will grow tray-
tore to their soules, & bring forth much bitterness. to y: Consci.

I had rather liue in a prison, with Pauls integrity,
& iustice, then in a pallace, with Pilate
cruelly, & iniustice. Luke: 18/2. to: 8.

Prefte liues. Prefte must be like Nimrod; but not in synne,
they must followe Xth example; to purge out,
not to bring in synne, & heeds.

Happy is that ruling Prince, whose examples
make not his people to become like the Israelite
unto King Rehoboam? most wisely. 1: Kings: 12/14:16/

Learning, hath no such downy as ignorance,
& a poor Ministry, brings contempt upon Di-
vinity. / *proverb. 2. 12. 13.*

Envy; is like unto the many headed Hydra; the
slaying of w^{ch} Monster, cost Hercules more lab^r Symonydes.
bore, then to destroy all his other foes. Manifest-
ing unto us; that it is mans Masterpiece, to root
out Envy, & hatred cleane from y^e heart, when
it is overgrown within the body.

y^e heart. The Capacity of y^e Heart is infinite, made to
recede the Maker. & therefore it cannot bee
filled with any thing finite, nor satisfied,
with any thing transient.

A Church robbing God, is worse then a Gentile
Comitting sacrilege; the one knowes y^e Lawe
of God; the other, is ignorant in the Lawe of X^t.

Beda. Bede observes, that as Egypt was from Egypt
plagued, under the tyranny of King Pharaoh:
so, hath gods Church bym. 10. Egypt persecuted,
from the evil dayes of Nero, to the good bym
of Constantine the great.

Honest men. There are things necessary for accordation in
an honest man; the Mouth of knowledge:
the mynde of integrity: & the hand of hospital-
ity.

sacrilege. The Church, shoulde her goods in carite; & God is
the Chiefe Landlord. they then, who alienate
the Churchs goods, stand answerable unto God
for sacrilege. for, when the church is beggared,
then God is robbed. / *Matt. 3. 8. to 11.*

Tithes. Hee that receaives tythes, must be in y^e place of god:
to give a blessing unto the people as Melchisedicke
did unto Abraham. Gen. 14. 18. / *Heb. 7. 1. 2. 7.* The Min-
ster had receaived tythes, from god, who is y^e author both
of nature, & grace. as of nature, hee gives all things / *verte.*

Unto all. Jam. 1: 17 / so of grace, who giue it together to
them which labour to worke grace in man. as St.
Paul did. 1. Cor. 4. 15.

As in standing pools: y^e waters gather mudd^e.
so, in tymes of y^earfull prosperity? man ga-
thereth synne.

As the corruptions of the earth, ingend^rer
weeds: so, the rottennes of the heart produceth
synne.

St. Ierome, ^{speaking what} ~~saying~~ the legall sacrifice god dwells
poynt should be p^laced in oblation: not so; that he
indeed commanded the y^e of hominy. Intimating
unto vs that in our spirituall oblations, nothing
can be pleasing but god that is only sweet, &
hath not in it, some smacke of bitterness, & biting
truth.

De exhortatione
Martini

St. Ciprian, speaking unto y^e godly by way of exhor-
tation to constancy in faith, sayeth, I haue sent thee
clothe, made of the fleece of that Lambe: by whose
blood we are all reddened. take as much of it as
will serue thy turne for a wedding garment; & fashion
it, according to thine owne heavenly imagination.
Children, and not so much delighted with smiting
flint one against another, to see the sparks, & as
men of ratiocall vnderstanding, & discourse are by
collision of contrary arguments, to strike fire out
out the fire of diuine truth.

The Church of Rome (like Leah) is ^{very} fruitful:
but cleaue eyes with superstition: But the mother
of our faith (like Rachel) is not altogether so fruitfull
yet more comely, & beautifull. They exceed in bulke
but not in weight.

St. Augustin saith, that the new Testament: it is
veiled in the old; & the old is reuealed in y^e new.

Teares of deuotion, are said by St. Augustin, to
be the wyne of Angells. / which are so precious in
the eyes of God? y^e he is said to bottle them up.

When young Ellixandre Musicks Master found
fault with him for striking a stroke a misse upon
the harpe? Ellixandre replyed; is it not all our
will to strike it this way or that way, so I doe
it perfectly? Trus said the Maister, it is all our
to a King, but not to a Musition: It is ^{no} an error in
state, to strike as y^e doe. But it is an error in art.

premeditation; is the preparation of private
prayer; private, to publique; private, & publique;
to the hearing of gods word; private, & publique, &
together with y^e hearing of gods word, is a way to y^e
worthy participation of the holy Sacramente. For,
the Sacrament receiveth vigour, & strength from
the word: the word preached, from publique prayer;
publique prayer from private devotion; & that,
from premeditation, & preconsideration of the nar-
ture of devotion; & necessity of preparation it selfe,
to all holy duty in the immediate worship of god.

Devotion; it is the heart warminth, or rather the
lifes blood of Religion: it is a sacred bond knitting
the soules unto God: It is a spirituall muske
moving onely upward, lifting the heart, eyes, &
hande continually unto heaven. It is better felt, &
then understood: & yet better understood then can be
expressed by the art of man.

The heart (as the Anatomists speak) hath its Systole,
& Diastole, continually enlarging of it selfe by joye,
or contracting of it selfe, by sorrows.

The heart is likened unto the Heliotropium, w^{ch} alwaies
turneth to the Sunne: when he sheddeth abroad his beames,
then it opens, & when the Sunne withdraws them in,
then it shutteth.

~~Robert~~ I stand at the door and
knock if any man heare my voice
and open the door I will come in
to him and sup with him and hee
with mee his feast meant heare is
not a feast of meats for the body but
of comfort by man but ~~the~~ food for
the soule purchased ~~the~~
by the will of Jesus

[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]

To the Generous Reader.:/

My taske is past, my care, is but begunne;
paines, must suffer censured for forward:
yet hope I have, now my great paines are done,
That Heav'nlike spiritte, will quite them wth regard.
For when my love to Godhine how they finde,
My love, with love, they must requite by kinde. /

But, if the pungent broode of Ennied Grooms,
Mildome my paines; no force, they doe their kinde
And ill doe myne, wth is, to scorne their doome,
That me we, & scoffe, at a poore willing mynde:
Thus I resolve: looke now, who will theron,
my taske is past, & all my care is gone. /

Handwritten text in a cursive script, likely a letter or document. The text is written in brown ink on aged, yellowed paper. The handwriting is somewhat faded and difficult to decipher. There is a large, irregular stain or hole on the right side of the page, partially obscuring the text.

12.2

Handwritten text in a cursive script, likely a letter or document. The text is written in brown ink on aged, yellowed paper. The handwriting is somewhat faded and difficult to decipher. There is a large, irregular stain or hole on the right side of the page, partially obscuring the text.

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